ZIONS HERALD

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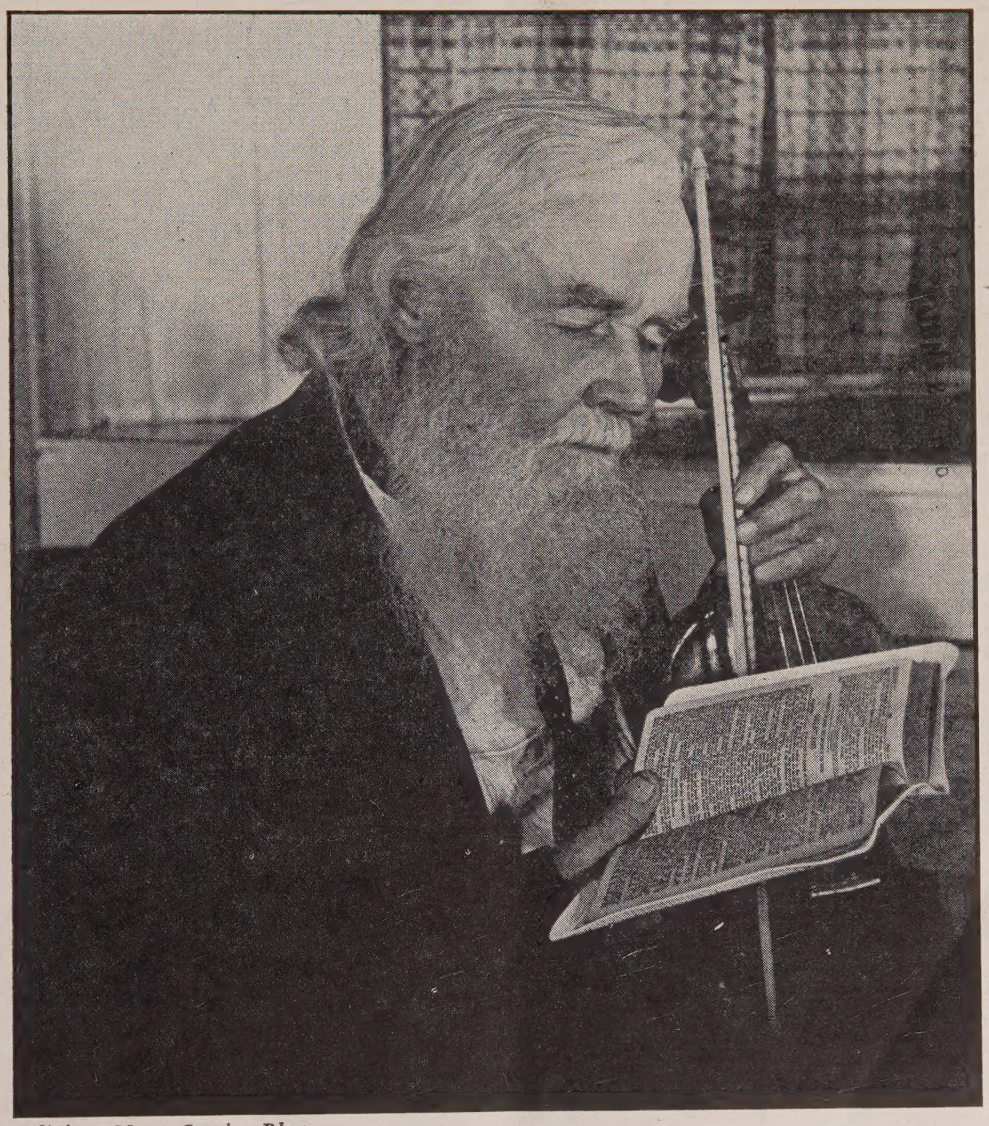

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JUNE 19, 1946

FOR THIS WEEK'S THINKING

A CHRISTIAN LOOKS AT THE JEWISH PROBLEM, by Dr. Carl Hermann Voss, co-director of the American Christian Palestine Committee.

THE FOUR VERBS OF LIFE, by the Rev. Charles Parkin, minister of the Rumford, Maine, Methodist Church.

VICTORY IN MASSACHUSETTS, by Henry R. Silberman, executive director of the New England Division of the American Jewish Congress and chairman of the Steering Committee of the Committee for a Massachusetts Fair Employment Practice Law.

GAINFULLY EMPLOYED METHODIST WOMEN; the story of the Wesleyan Service Guild, told by Miss Helen M. Loomis, public relations director of the guild.

PLUS NEWS STORIES, REGULAR FEATURES, TIMELY EDITORIALS, COMMENTS FROM OUR READERS and BOOK REVIEWS.

READERS WRITE

Holmes Defends Kagawa

I have just read, in your current issue, the latest item about Kagawa—the May 7th dispatch from Tokyo. Why do you print such stuff? What is the source of these misleading and malicious reports about Kagawa coming from Japan these days? Why do you make your excellent paper an instrument for the dissemination of such wicked misinformation?

This report speaks of Kagawa as having been barred from the Japanese House of Peers by SCAP. The fact, as I have it, is that Kagawa himself declined to serve in the House of Peers on the ground that his work lay with the poor and outcast multitudes of his country.

Your report states that "although an avowed pacifist, Kagawa was never arrested for pacifist activity during the war." On the contrary, he was arrested three separate times. First, in 1940, on the charge that he was engaging in peace propaganda that was subversive to the interests of the state. Secondly, in May, 1943, he was arrested on the charge of being anti-war and holding dangerous socialistic views. Six months later he was again arrested in Tokyo, on the charge of pacifism. On this latest occasion of imprisonment, he was questioned for nine successive days by the secret police, in an attempt to torture confession out of him.

Your report refers to Kagawa's touring China during the war to enlist support for the Japanese puppet government. Have you never heard of Kagawa's public apology for the crime of his country in invading China—a letter which almost cost him his life? Your report quotes alleged sayings of Kagawa in support of the war and in attack on America. In answer, may I refer to William Axling's biography of Kagawa, just published by Harper & Brothers in a revised edition, and containing a whole chapter on Kagawa's activities during the war under the title "Riding the Storm." In this biography (Page 147-9) you may read:

> "Many hasty and bitter things have been said about Kagawa's erroneously reported anti-American-British broadcasts. A certain type of publicists and commentators in the United States, ignorantly or intentionally, for propaganda purposes, have grossly misled the American public regarding the true import of those broadcasts . . . Kagawa has consistently opposed the Japanese war lords, their mad methods and their grandiose schemes. But he loves his Japan. He loves his people. He welcomes this day with its new chance for the people of Japan."

These same pages report Kagawa's sharp criticisms of obliteration bombing by the Allies, of the Hiroshima atrocity, etc. But what true pacifists, either American or Japanese, would not denounce these and other horrors?

Kagawa is one of those men whose whole life is itself a perfect answer to such miserable slanders as are being directed against him these days. Like Gandhi, he is his own best evidence. When I read such stories as you have published, I know instantly that they are untrue, because they are fundamentally inconsistent with the whole record of Kagawa's nearly fifty years of sacrificial service for Christ and His Kingdom. The next time you are tempted to publish attacks on Kagawa, please read Axling's biography of the man, and especially look on the jacket of that book at the pictures of Kagawa as he was in 1941, and is now in 1945. Here is the whole story of one of the saints and heroic martyrs of our day.

(Rev.) John Haynes Holmes,
The Community Church,
New York City

In Support of Deane

I was particularly glad to read Mr. Deane's statement to the effect that Dr. Kagawa had been sent to the Philippines to work on "the Christian problems of the occupation." This statement, while true, has been publicly denied by Kagawa, and seems to be the subject of wide controversy in American religious circles.

As a member of our occupation forces in Japan, I had the opportunity to discuss Kagawa with two news correspondents who, having been imprisoned by the Japanese in Santo Tomas University in Manila, saw Kagawa when he visited Manila.

Both Don Bell, Mutual Broadcasting System commentator, and Jack Percival, a representative of the Australian Press, saw and heard Kagawa plead with the American sionaries and "any others interested" to him in his "Christianizing" work in the quered countries.

At the time I left Japan, Bell and Per had promised to write guest articles for *S and Stripes,* discussing in detail Kaga actions on his trip to the Philippines.

Stars and Stripes was virtually ema lated for printing the truth about Kaga And I imagine Hugh Deane and *The C tian Register* will get its share of critic for attacking a man with such influe friends. But, as one disillusioned Protes chaplain in Tokyo said to me, "Perhaps *S and Stripes* has done a great service to church."

Lee S. Kreindle
Former editor
"Comment and Query"
Pacific *Stars and Str*
New York, N

Appeal for India

We are sending this special appeal bec an emergency of unprecedented gravity scope is now threatening India, and bec the American Friends Service Commi finds itself in an unusually favorable posi to give practical relief directly to many h dreds of thousands of people. The Ser Committee continues its projects all over world, but it is our hope that those who ceive this letter may be specially sensitive the needs of India, which is all but forgot in our concern for more familiar areas.

Because of war-caused and drought-cau shortages, a 7,000,000 ton food deficit mean death for from 10 to 20 million i viduals in India this year and early n India's average diet is already down to calories, and thousands are dying of star tion now. The worst distress in the wo will probably exist in India toward the of this year.

The Service Committee needs your h to raise $80,000 for Indian relief and habilitation. This money will be spent maintain volunteer workers in India w working outside of politics and in a sp of reconciliation, are able to assist India making more effective use of what she Further, the Service Committee is now st ing to purchase, over and above India's cial allocations, milk and vitamins to amo to $5,000,000 for a year, to be distributed der the supervision of our workers to c dren and mothers. The $5,000,000 will co from India sources. We need $80,000 to m possible the purchase and efficient use $5,000,000 worth of supplies unavailable the Indian government, as supplement relief.

India, on the threshold of nationho needs our impartial demonstration of c cern and friendship. We hope that you w feel able to reach out to India through A.F.S.C. in this year of crisis for her and help build the foundations for peace betwe East and West.

Send your contributions to Americ Friends Service Committee, Twenty Sou Twelfth Street, Philadelphia 7, Pa.

Eric W. Johnson,
India Progra

rge "Escape" of Mufti Is 'Act of Appeasement"

criminal's plan for departure was an secret," American Christian Palestine Committee says.

rging the British Colonial Office with icity in the "escape" of the ex-Mufti usalem to the Middle East, the Ameri- Christian Palestine Committee, repre- ve of thousands of Christian church ay leaders in America, termed the de- e of the pro-Nazi Arab terrorist from e as "another outrageous chapter in story of craven appeasement."

hat this international free-booter was edly allowed to make his 'escape' in a h plane is indicative of the brazen con- with which the British Colonial Of- holds the ideals of justice and democ- the committee stated.

ermed the Mufti's reappearance in the le East as an attempt to delay indefi- the implementation of the Anglo- rican Committee of Inquiry's recom- ation that 100,000 European Jews be immediate entry into Palestine. The rican Christian Palestine Committee is ed by U. S. Senator James M. Mead n., N. Y.), U. S. Senator Owen Brews- (Rep., Me.) and the Rev. Daniel A. g.

e full text of the committee's statement ws:

he 'escape' of the ex-Mufti of Jerusa- —Haj Amin el Husseini—is another out- ous chapter in the history of craven ap- ement by Great Britain. For the past al months it was an open secret, both is country and Europe, that the Moslem dante of Hitler and perpetrator with mler of the policy of Jewish extermina- would soon depart from his French villa one of the countries of the Arab League. The United Press dispatch confirming his ence in the Near East gives evidence of low state of intrigue and surrender of cience which has overtaken the foreign es of at least two western democracies. would be more fitting for this Moslem criminal to languish in the prisoner's of Nuremberg than to parade victori- y through the streets of Damascus, as has reported in the press.

That this international free-booter was ortedly allowed to make his 'escape' in ritish plane is indicative of the brazen tempt with which the British Colonial ce holds the ideals of justice and democ- . It further indicates how frantically ious Great Britain must be to further its cy of inciting the Arab world to anti- ish action in the Middle East so that it ht give cause why it must renege upon recommendation of the Anglo-American mmittee of Inquiry that 100,000 homeless opean Jews be given immediate entry Palestine.

The American Christian Palestine Com- tee, representative of thousands of Chris- church and lay leaders in this country, iets the departure of the murderous ex- fti as an act of complicity by the British onial Office.

A Christian Looks at the Jewish Problem

"At the Wailing Gate"

Carl Hermann Voss *of the American Christian Palestine Committee gives us a timely view of a vital problem*

As a professing Christian, I cringe when I read the title, *A Christian Looks at the Jewish Problem,* for I know that the "Jewish Problem" is rather a Christian problem. This truth cannot be emphasized too often. It should be dinned in the ears of Christians until their apathy of mind and lethargy of spirit are banished, and they take concrete measures to alleviate a festering sore which is, for the most part, of their own making.

The Jewish problem is a Christian problem if for no other reason than that Christians should be sensitive to suffering. By the very nature of the Christian ethic all those who find themselves within the framework of the Christian tradition should be outraged by the suffering of the Jewish people, should indeed lie awake nights in sheer agony of remorse.

The Jewish problem is a Christian problem because the persecution of the Jews has taken place for the most part at the hands of Christians in so-called Christian countries. Here and there in history one finds isolated instances of conflicts between Hindus and Jews, between Moslems and Jews, but these basically religious conflicts were comparatively short-lived, soon dissipated by the essential concepts of brotherhood implicit in all three faiths. Overt political anti-Semitism, such as the sadistic cruelty of the past twelve years' heyday of fascism, has occurred time and again throughout the two millenia of the Christian era. Pogroms without number based on the same curious admixture of religious and political anti-Semitism have disgraced Christian history for centuries.

The Jewish problem is a Christian problem for still another compelling reason, namely, the fact that anti-Semitism is an attack on Christianity itself. When Hitler wrote "Mein Kampf," he made no statement more accurate than his boast that he would aim telling blows at the Western world and its whole Judaic-Christian-humanist ethos by striking first at the Jews. He knew that Judaism, fused with the best in the Hellenic heritage, had laid the groundwork for the democratic world he hated so bitterly. He knew that annihilation of the Jew would threaten the well-spring of our values, the ideas fostered by the Jewish people through Judaism, of the dignity of the human individual, equality of opportunity, and the validity and vitality of democratic procedures. His attempt to exterminate the Jews came so near to success with its toll of more than six million dead, that we shudder to think how close he was to rooting out the ideas upon which Western culture is based.

As a Christian, I am alarmed about the future of our so-called Christian civilization. I fear that our insensitivity at the present moment is an indication of how near we may again come to the abyss. This Jewish problem, which is basically a Christian problem and thus a world problem, threatens the very fiber and fabric of the Western world which has done so little to atone for its past sins and which stands today hobbled by inaction.

To speak more exactly, I should note that any solution of this problem must be carried out on an international scale. Without action on the part of all the nations through the newly organized United Nations Organization, all our

talk will be in vain. Hitherto any specific deeds have been carried out by unilateral action, or at best by weak multilateral procedure on the part of a feeble League of Nations. Only by a concert of nations can we make a frontal attack on the problem.

Minority treaties are a prime factor. We need minority treaties that will really work. They must have teeth inserted in them to grapple with the issues of persecution and discrimination. We want no repetition of the tragic record of the era succeeding the First World War when minority treaties as in Poland, Rumania, Bulgaria and Hungary were observed in theory but violated in fact.

A second contribution would be an International Bill of Human Rights to be developed by the Commission on Human Rights, to be created by the UN and placed under the aegis of the Economic and Social Council. This distinctive suggestion fostered by the San Francisco Conference will mean much in any solution of the Jewish problem. It is significant that the Christian conscience played a large part in the efforts of our American consultants and of such delegates as Stassen and Stettinius in pushing this creative program to approval by the Assembly at San Francisco.

But more important even than these two issues of minority treaties and the Bill of Human Rights, is the need for collective security against aggression, the prime purpose of the new World Organization. Without collective security against aggression, nations can easily succumb to isolation and to selfish independence though the needs of the time call for interdependence and for acknowledgement of the Biblical truth that no nation and no man can live unto himself alone. When a nation tumbles into the pitfall of isolationism it must needs find a scapegoat and that scapegoat invariably is a minority, usually the Jews. Witness our own tendencies in that respect during 1939-41, and the German debacle during the 1930's when the attempt was made to create a German autocracy. Likewise, when a nation engages in aggression, it secures a victim and that victim inevitably proves to be the Jew. The most recent example of that was the German pogrom against the Jew. Without collective security there can be no security for the Jewish people.

The entire Jewish problem will fail of solution unless the Zionist program is encouraged, for it is an indispensable contribution to the solution. It is not defeatist to say this, for all of us hope that in the course of the next generation there will be a fuller implementation of equality of rights for Jews as well as for all creeds and races everywhere in the world. But in the light of realistic analysis of facts as they are, Zionism must be regarded as an all important factor in any complete solution of the Jewish problem. No real attack can be made on the Jewish problem without full use of the opportunities afforded by present-day Palestine for the absorption of a large Jewish immigration. Nor can there be a permanent solution of the Jewish problem in its spiritual and cultural, as well as its material phases, unless Palestine is established as the Jewish National Home.

I have come to the firm conviction that there should be one place on earth where Jews, as individuals and as a people, may live the type of life that is for them spiritually and culturally most satisfying, and where they will be liberated from the disabilities and suppressions attaching to the status of minorities. For historical reasons—as the Balfour Declaration and its concomitant, the League of Nations Mandate for Palestine, have recognized—that place can be no other than Palestine. In this dark hour of Jewish history, Christians should give all help possible to the Zionist cause in order that a haven of refuge may be provided for the soul as well as the body of the remnant of Israel spared from extermination in Europe.

On humanitarian grounds as well as on a political basis I am unalterably opposed to the 1939 White Paper issued by the Chamberlain government and still the basis of British rule in Palestine. The White Paper limits the Jews to their present proportion of less than one third of the population and thus reduces their status to that of a permanent minority; limits their land purchasing rights to an area comprising only about five per cent of the total land area of Palestine; and surrounds their settlement in other parts of Palestine with restrictive, discriminatory regulations. The 1939 White Paper repudiates the essence of the Balfour Declaration which successive British governments have declared

Getting a Kick out of Lif

William L. Stidger

Out of an Old Poem

Many poems through sheer repetition come hackneyed and worn out. Howe there are a rare few of them, like Twenty Third Psalm, which could be peated ten thousand times and never their freshness and luminosity.

One such poem, written by Lowell, own New England poet, which never se to lose its luster and never fails to exp something for us which each new dawn of the month of June brings; a poem wh I love to sing over in my own soul is:

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth, if it be in tu
And over it softly her warm ear lays.
Whether we look, or whether we listen,
We hear life murmur, we see it glisten
Every clod feels a stir of might,
An instinct within it that reaches towers,
And blindly reaching above it for light
Climbs to a soul in grass and flowers.

Somehow that poem just naturally belo to New England and our New Engl June. We have usually had a long, h bitter winter and then, some glowing glorious dawn we awaken to that almost describable feeling of "Peace on earth g will to men" which comes when that cer type of a day in early June breaks on u

The only parallel experiences in life w which I can compare that feeling is the remembered day when we were as child permitted to go barefoot; the feel of grass and warm earth on our bare feet; t hilarious first day we sat on the edge o creek, river or pond, fishing; the day t school let out for the summer vacation; day that love first came singing aroun bend in the road and the whole world transformed; transformed, as it was for E abeth Barrett T. Browning when she wrot "The Sonnets from the Portuguese":

"The face of all the world is changed me, I think
Since first I heard the footsteps of your so

U. S. Gifts Welcome

Chicago, Ill.—"I am ready to plead food and clothing for the masses in Europ Dr. Roy L. Smith of Chicago, editor of *Christian Advocate,* official publication The Methodist Church, said on his ret from a tour of the devastated areas the American generosity, as shown by official a unofficial gifts pouring in on the rava countries, is one of the greatest single ag cies healing the wounds of the war, he sa

Going to Europe at the request of Council of Bishops and other agencies of church, Dr. Smith spent 30 days in a ra survey of its needs and prospects. He visi Belgium, Holland, Poland, Switzerland, E land, Ireland, France, Sweden, Denmark a Czechoslovakia. His purpose in going two-fold: To investigate the food crises a administration of relief, and to observe

al interest relative to religious matters. Smith was told that the greatest need Germany, Hungary and Austria. The e in Germany are apathetic and discour- The need in Holland, he discovered, is er than in Belgium.

Europe, where one orange costs from $1.50, and the taste of fresh eggs is but n memory, there is a tremendous need. World Council of Churches at Geneva been receiving quantities of material h have been shipped in bales, but the y is very inadequate.

Smith reports a strong spirit of revival l the countries he visited. It is not only ous, but affects all departments of life a determined resolve to climb out of norass left by the war.

On a Wide Circuit

W. W. Reid

"Raising Benevolences"

'Raising benevolences' is not confined to who have plenty of money, or trained ership," says my friend, Dr. James F. s of the General Council, Presbyterian rch in the U.S.A. "Many who are lim- in funds, and without talented workers succeeded in meeting the quota because love the Cause, and will not permit the rch to let down in its giving.

The congregation in town, or open coun- which is willing to accept the goal, and ly make the effort to raise the amount, succeed. Just as our muscles grow nger by the work we do, so our giving eases as we fulfill our stewardship. . . . n a cross-roads church the people said y, 'It is hard to pay current bills. How n can we give to benevolences?' The ver came through the supply who knew 'informed people make a giving people.' he told neither of figures nor of the de- nd for funds, but of how missions at e and abroad make life abundant, ough the spirit of Christ entering into ple. The interest generated opened rts, and pocketbooks as well.

In a church where the people were hos- to any appeal for funds for anything but rent expenses, a speaker came in and won young people. They put up signs in the rch, 'We can, if we will.' At every op- tunity they spoke of their hopes and plans ough the youth budget program. The erness with which they worked brought ut not only a budget raised in full, but a plus of $104 in benevolences.

Another congregation where hard times l come, because the watch factory had ved away, felt that benevolences were no ger possible. The Lord's Acre Plan was gested as a means of helping with cur- t expenses and perhaps to make possible evolences. The men agreed to try to se buckwheat for this purpose. The plan s to work after the day's labor was over, daily, the men (each in turn) worked on acre. This effort quickened the entire ngregation, and giving increased, in addi- n to the amount raised by the sale of the re of buckwheat. So successful was this empt that the acreage was enlarged year year on land donated for this worthy rpose.

to be Britain's unalterable policy in Palestine. It stands in complete defiance of the opinion rendered by the Permanent Mandates Commission of the League of Nations which declared it to be in contravention of the Mandate as interpreted throughout all the years of its existence. The White Paper is completely unchristian because it violates every principle of international law and democratic doctrine, discriminating as it does against the Jews on grounds of descent and creed. In the light of the tragic Jewish situation in the world today, highlighted by the famous Earl Harrison report of last summer, and by first hand analyses made by Mr. Harvey Gibson of the American Red Cross, and Judge Simon Rifkind, Civilian Advisor to the Commanding General of the U. S. Armed Forces in Europe, the White Paper is nothing less than an *inhuman document.*

The Zionist hope is not only of urgent import to the Jews; it offers substantial help in solving the problems which face Central European countries in their attempt to rebuild their life after the war. A realistic confrontation of the problems of reconstruction reveals a series of complex, deep-rooted social-economic issues that cannot be wished away by good-will talk. Even President Eduard Benes, a genuine friend of the Jews and leader of a country where liberal ideas have found splendid expression, has found it necessary recently to urge "the establishment of Palestine as a Jewish National Home," which he calls "a necessity for all nations because anti-Semitism is a regrettable but practically inevitable social phenomenon."

Thus many Christians, both liberal and orthodox, have been impelled to favor Zionism on practical, humanitarian, moral and international grounds. They believe that the Christian conscience is involved. They believe that the interests of British imperialism and selfish concern for oil pipelines must take second place, and that justice for the Jews must take first place.

When the question is raised, "What about the Arabs?", the answer must be given that a most careful sifting of the evidence reveals that Jewish development in Palestine has not been harmful to Arab interests or aspirations. The Arabs as a people have ample opportunities for national development in vast areas of the Levant, Arabia, Egypt, and North Africa. All authorities agree that in Palestine itself Jewish achievements have benefited the Arabs of all classes as well as the Jews.

This is not the time for equivocal declarations of good-will. It is the time for action which will translate the oft-pledged Christian sympathy for the Jews into genuine practical justice. And one way in which that can be done, I maintain, is a positive promotion of the primary objective of the Balfour Declaration and of the League of Nations' Mandate for Palestine which incorporates it—namely, the establishment of a National Home for the Jewish people in Palestine without prejudicing the civil or religious rights or the economic well-being of the non-Jewish community.

The recent appointment of the Anglo-American Commission of Inquiry on Palestine is another betrayal of the Jews. Britain has again executed a neat trick of evasion and our own government has, unfortunately, connived in this delaying procedure. The Commission of Inquiry is no act of statesmanship. It is a miserable example of imperialism run riot, and of appeasement turned rancid. To be sure, British and American oil interests in the Near East seem to be safeguarded, but only for the time being: appeasement of Arab overlords will avail no more than appeasement of the fascist overlords of Europe in the 1930's. Meanwhile, Jews in their seedy concentration camps linger in misery and ignominy. And they are cruelly betrayed by the very men and parties who promised them fulfillment of the Zionist dream. The British Labor Party and the Democratic Party in the United States specifically vowed their sympathy and support of Zionist aims within recent months. And now where the Jews had been promised bread they are given a stone.

After twenty centuries of homelessness and statelessness, after more than a decade of Nazi persecution, and after six years of poison and gas and cremation of six million Jews in Maideneck, Tremblinka, Bergen-Belsen, Buchenwald, the Jews of Europe—the remaining, pitiful remnant of Israel, less than one and a half million Jews—are promised a study commission. For twenty-five years the Palestine problem has been confused by postponements and delays. Obstacles

(Continued on page 595)

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Second Week After Pentecost

Colossians 1:9-20; Matthew 13:31-33, 44-49.

SEE THE BOOK OF WORSHIP

Epaphras must have been a great minister. He was the pastor at Colossae and was doing such a splendid work of interpretation that Paul wrote a special letter commending the people for their "love in the spirit" and their understanding of the "grace of God in truth."

Obviously it meant that the people at Colossae had demonstrated by their conduct the truth which Pastor Epaphras had been proclaiming. It was one of those rare situations where people, other than the holders of the faith, knew what was going on. *It could happen in your town!* If, for example, the seven-fold program of stewardship which the church proposes for next year is taken at all seriously in your town, people will know that you really understand the "grace of God in truth." You will make news because you will have recruited a large number of people who will start being service people in your church and in your town; you will have put your church into politics and your town officers will be better people because of your insistence that only good servants shall serve the community.

The second lesson for the week includes the graphic comparisons made by Jesus in describing the kingdom of God: it is like a little mustard seed; it is like leaven; it is like a hidden treasure; it is like selling all in order to gain a great pearl. Jesus had the happy faculty of getting down to specific illustrations in his teachings. He did not take hold of little peop and tell them to immediately grasp hold of the ur verse and swing it around for the Lord! He ga them an evolutionary view of it all: goodness is ge erated in the earth by a slow but steady process contagion—a good world will result from a popul tion of good people. Kindness, patience, zeal, d termination, faith, and works, all go through a ge erating process, according to Christ's preachme here. The place of the individual is of first magr tude in all of it. "Love in the spirit" always resul from this growth.

Chaplain to Labor

The Rev. Charles C. Webber, a member of tl New York East Conference of The Methodi Church, is employed as director of the Virginia Sta C.I.O. When his appointment was read by Bishc Oxnam he was called a "Chaplain to Labor." Bı Mr. Webber is having a hard time of it in Virgini One local church in Smithfield, Va., barred the mi ister from speaking to its men's Bible class; the bishc of the area which includes Virginia has issued a stat ment that The Methodist Church is neither anti-labc nor anti-management. (The bishop said that tl church was interested in the welfare of both emplo ees and employers.) The editor of the *Virginia Meti odist Advocate* has demanded that Mr. Webber tur in his credentials and withdraw from the ministr since he is an employee of the C.I.O. Dr. Reame editor of the paper, says that the labor chaplain's a tivities have proved "exceedingly embarrassing to th Methodists of Virginia."

It is extremely doubtful if a Disciplinary case coul be established whereby Charles C. Webber woul withdraw from the ministry. It is a pathetic com ment, however, if we are to abolish orders for thos who would serve the Lord in labor unions! Dr. Alle A. Stockdale, dean of the speakers' bureau for th National Association of Manufacturers, a Congrega tional clergyman in excellent repute, is to all intent and purposes a full time chaplain in that organiza tion. From the selfish mood shown by employer and employees, this editor is of the opinion tha we need more Mr. Webbers—and even more Dı Stockdales. Must we go on forever with a concept o our Christian mission confined to the four walls of church building? Are we to say that the church a the corner of First and Main Streets is our parish, o shall we say that the world is our parish?

There is a vital issue which must be faced in thi Virginia case. If the church decides that Mr. Web

cannot continue to hold a recognized conference ation, then we will say to the world that we will ve none of it and that the church is merely inter- ed in creeping about being nice to everybody; if the other hand we say that a minister of Christ a right to serve capital or labor, then we shall ve reestablished a world concept of our ministry. t us move wisely in this decision.

The Friends of Hitler

Those who oppose the entry of Europe's displaced ws into Palestine are greatly embarrassed this week. tler's long-time friend, Haj Amin el Husseini, rand Mufti of Jerusalem, has returned as a conquer- g hero to aid the Arab League in its program of ti-Semitism. If Hitler is dead, he certainly has a eat reincarnation in the person of this Grand Mufti. is interesting to those of us who have been plead- g for the opening of the doors of Palestine, because r opponents have whispered sweetly that the cause freedom and justice was being greatly aided by the rdy Arab leaders. Now it appears that the Arab aders have their great champion with them again. r the Grand Mufti, whose friendship with Hitler ade the 1936 riots against the Palestine Jews a howl- g success, has returned—illegally to be sure—to lead e fight against the people to whom the world has omised Palestine.

There is no reason for further delay in granting the mediate entry of 100,000 of Europe's Jews into Pal- tine. The Anglo-American Commission of Inquiry as asked that 100,000 Jews be admitted to Palestine once. The masses of Jews crowded into Europe's ncentration camps during these many long months, ave every right to expect that we mean what we y. Great Britain's foreign office, in its traditional shion, holds up the procedure while negotiating ith men like the Grand Mufti. He is Britain's emy and America's enemy. Must we repeat a hamberlain Munich again and then find ourselves mbroiled in another "holy war?"

Long has it been a matter of record that these Arab aders have stood in the path of justice for the Jews. hey have had great success in their stand because of e apathy of both British and American Christians ho have not cared about the situation or who have ot understood the commitments made in good faith ith the approval of all of the United Nations. As ng as the Arabs have their way in the matter they ill gain strength in their fascism—they will gain rength as Hitler gained it and as Franco now gains in Spain. The Grand Mufti will assume power and join hands with the friends of Hitler in prosecuting the fascist policies.

Christians must protest now. We must see to it that the Jews are allowed to enter Palestine at once. We must stop the Grand Mufti and the Arab League from their vicious policy of fascism and legalized anti-Semitism. The case should be brought before the Security Council and we should do everything in our power to impress President Truman and Prime Minister Attlee with the obvious fact that justice must be carried out before we have the blood of thousands more Jews on our heads.

A Declaration of Repentance

The following declaration was adopted by 10,000 Japanese Protestants meeting on the bomb-wrecked campus of our Methodist college, Aoyama Gakuin, Tokyo. Its sincerity speaks for itself, its full import ought to cause us to thank God for the few dollars of missionary money we did invest in Japan.

"We, as the people of Japan, feel deeply responsible for this great war just ended—especially we who profess the Gospel of peace, and we hereby express, on profound reflection, confession and repentance.

"We believe, however, that our Heavenly Father, with infinite love and forgiveness, will grant us sufficient grace to find a new way of life and revival of faith to confront immediate and unspeakable suffering, and the loss of our compatriots in war. We are fully conscious of the new meaning of the cross that is being laid upon us.

"Therefore, we have determined, in the reconstruction of the new Japan, to look forward to the day of moral world order. We pray that the all-Japan Christian convention being held on this Pentecost may become the dawn of a new day for a forward movement of our churches and a revival of faith through the consolidation of all Christian forces in Japan.

"Taking upon ourselves the burden and agony of our war-stricken compatriots, we have firmly resolved to give ourselves in service to them, by sharing their hunger, their bewilderment, and their sorrow.

"To give them hope, faith and love in Christ we hereby inaugurate a three-year nation-wide evangelistic campaign for reconstruction of the new Japan and we do solemnly resolve: first, to Christianize Japan; second, to do our utmost to save 80,000,000 compatriots from the menace of impending starvation."

The Four Verbs of Life

CHARLES PARKIN

The young preacher felt that the sermon was one of his best efforts. A student of great literature, with a flair for turning a fine phrase, he had put a good deal of time and thought into it. He had chosen his words with care, and polished every sentence until the sermon scintillated with literary brilliance. He was pleased when several members of the congregation offered congratulations, but he hardly knew what to expect when an older man, a retired physician, took him aside and whispered, "Young man, will you take a bit of friendly advice? That was a good sermon; but it had one big fault."

Coming down out of the clouds, the young preacher asked, "And what was the fault?"

"It had too many adjectives, and not enough verbs!", came the reply.

A verb is worth a dozen adjectives or adverbs. A simple, direct message packed with verbs will do more good than a volume of brilliant essays. Turn to St. Luke's version of the Sermon on the Mount, in chapter six, and you will discover that Jesus knew the power of the verb. That is the secret of great preaching. It is also the secret of great living.

To Be

The first great verb of life is the verb, "to be."

Dr. Harry Emerson Fosdick opens his book, "On Being A Real Person," with this sentence: "The central business of every human being is to be a real person." There is a good deal more in being a "real person" than in being somebody or anybody. It involves much more than merely being alive.

"Life" is a word which, like most ultimates, almost defies definition. All that Webster can say is that it means "the fact of being alive." But the question is, how alive are we? Too many of us merely exist. We go through the motions. We eat and sleep, work and play, marry and beget children; we die and are buried. But the world is no better off, and no one can find an answer to the question, "Why?".

When Jesus said, "I am come that they might have life, and have it more abundantly," he was talking about "life to the full," as Moffat translates it. That means being alive to the world in which we live, alive to self, alive to other selves, alive to God. It means living to the full, instead of on fractions. I like the prescription once offered by Dr. Richard C. Cabot: *"Real Life*: an indefinite amount. Take a full dose after meals and at bedtime."

The verb, "to be," is filled with meaning.

To Do

The second is just as full—the verb "to do."

In the parable of the two foundations, the story of the house built upon sand and the house built upon the rock, Jesus is saying that the verb "to do" is the foundation of life and character.

Three men asked Jesus about that verb—the lawyer, the rich young ruler, and Saul of Tarsus. One asked, "What shall I do?", another asked, "What must I do?", and Saul, on the Damascus Road, asked, "Lord, what wilt thou have me to do?"

To the lawyer, when he had answered Jesus' question about what he read in the law, the Master said, "This do, and thou shalt live." When the lawyer hedged, Jesus told the story of the Good Samaritan and asked yet another question: "Which of these three was neighbor to him that fell among thieves?" The lawyer answered that one too. Then Jesus said, "Go and do likewise!"

There was no escape for the lawyer. Nor can we escape from that imperative of life—the verb "to do."

Again and again Jesus used that verb: "Do good to them that hate you," "Whatsoever ye would that men should do unto you, do ye also unto them"; "Why call ye me, Lord, Lord, and do not the things that I say?"; "What do ye more than others?"

The Master's criticism of the Pharisees was not that they prayed too long, or

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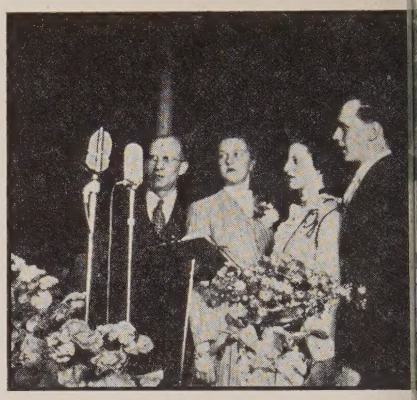
A Church Sounds Forth

Alfred L. O'Brien

Pastor of the Monson (Mass.) Method Church

Our Methodist Church in Monson is on the way to master the use of soun religious community work. Four years the church installed a rather complete s system which was powered by a 100 amplifier and given voice by seven power speakers mounted in the tower. equipment has been given the name C liatron. Thus the church was prepare make itself heard up to three miles in s directions.



The Church Quartet

At first recorded chimes only were u but so great was the appreciation of the c munity that recorded organ music was ad and a little later vocal selections and pass of scripture. The church organ was the addition to the broadcast equipment and weekly organ recital became a part of community life. A year ago a very fine typ musical program was being presented at evening service and the idea of broadcastin part of this program received immediate proval, with the result that each Sunday ning people of all faiths are treated to a b program of religious music, consisting selections by the Rainbow Quartette and evening service soloist. A studio broad is the new venture at the present time, wh consists of several selections rendered by ent from other churches and communi Since this comes on Wednesday even there is no conflict with other churches.

He Regulates the Volume

She Sings Solos

he response of the community has been satisfactory from the start. It is an ordi- experience for the pastor to be greeted ome member of the community and pre- ed with a contribution for new recordings quipment. Several have given chime re- ings in memory of a departed friend or tive. Reports have been received of moth- who rock their babies to sleep during the o'clock Sunday evening broadcast and the ology becomes the prayer that closes the for many a child.

Day to Be Remembered

Voman's Day—New England Conference man's Society of Christian Service in ingfield, Mass., on May 18th, is one that be long remembered . The entire pro- m was interesting, informative and in- ational.

The morning session was held in Hope ngregational Church. Reports from the neral Assembly in Columbus were given Mrs. Howard M. LeSourd, president of New England Conference W.S.C.S., s. Hiram B. Gibbs, vice-president, and s. P. A. Croney, secretary of organization l promotion. The address was given by . Prem Nath Daas, former president of bella Thoburn College, Lucknow, India. s. Daas was dressed in native costume.

The afternoon meeting was held in Wes- Church. Mrs. Welthy Honsinger Fisher, ssionary, author and lecturer gave the ernoon address. Also, at this meeting, ns were launched for the Christmas Fes- al to be held at Newtonville Church rather n Copley Church, on December 20th.

The Fall meeting of the conference S.C.S. will be held in Wesley Church, orcester, on Oct. 25th, when the annual eeting and election of officers will be held. In 1947, the New England Conference, ew England Southern, New Hampshire and aine Conferences will be hostesses to the risdiction.

Victory in Massachusetts

HENRY R. SILBERMAN

The passing of the Massachusetts Fair Employment Practice Bill is an important victory not only because it has written into law one of America's most basic democratic rights—the right to earn a living according to one's ability—but because of the way that the victory itself was won.

In the first place, the law is an excellent one, patterned after the Ives-Quinn Act of New York, with certain improvements suggested by such experts as the chairman of the New York Commission. It enables an individual who believes that he has been discriminated against in employment, upgrading or dismissal, because of race, color, religious creed, national origin or ancestry, to take his case to the Fair Employment Practice Commission. It is then investigated and either dismissed or, if it appears to be justified, every effort is made to effect conciliation. However, if conciliation fails, the commission may hold hearings, has the power of subpoena, and may issue "cease and desist" orders. Trial by jury is no more required in the enforcement of the commission's orders than in the enforcement of the orders of such agencies as the National Labor Relations Board. However, the court may impose penalties in cases of wilful violations of the commission's orders, and in such cases, the defendant has the right to a jury trial.

Employers are protected as well as employees: penalties exist for the wilful filing of a false complaint, and an employer whose employees refuse or threaten to refuse to work with unwanted persons may also appeal to the commission. Trade unions and employment agencies are covered by the act.

Recognizing the fact that the elimination of discrimination is fundamentally a problem of education, the law authorizes the commission to create local, unpaid, advisory committees to study this problem and to foster good-will through community efforts.

Thus the stage has been set, and only the appointment of sincere and qualified commissioners is necessary now to enable Massachusetts to set an example to other states in the establishment of fair employment practices.

Important as this is, the means by which it was accomplished is equally important. Opponents of the bill complained that it was lobbied as no other bill has ever before been lobbied in the Commonwealth, the implication being that lobbying is a disgraceful thing. And there is no doubt that the word does bring to mind the spending of large sums of money by a small, powerful group that wishes to secure its will.

This, however, was a people's lobby, composed of individuals who made real sacrifices in money, time and effort, in order to do away with something they considered wrong and undemocratic. It was an interracial lobby as well. Such groups as the American Legion, the C.I.O., the League of Women Voters and hundreds of other racial, national, religious, civic, educational and other groups, joined hands to work together for the bill. Nowhere was this unity more apparent than among the ranks of the clergy. Not only did the heads of the Catholic, Jewish, and every important Protestant denomination endorse the bill, but clergymen throughout the state played an important part in organizing and working in the thirty local committees which formed the basis of the people's lobby.

The opposition paid tribute to the role of the clergy by singling out its members for attack, particularly at the hearing of the House Ways and Means Committee, supposedly concerned with matters of finance, where ministers testifying for the bill were accused of insincerity and heckled with such questions as, "Would you hire an atheist to play the organ in your church?"

The purpose of this tactic—to destroy the ranks of the proponents by splitting off its most respected members—was not realized. At the crucial moment, when the Ways and Means Committee was sitting on the bill, hatching amendments and delays, a delegation was organized to visit the State House and insist upon immediate action. The success of this delegation, which marked the turning point in the campaign, was due to a large measure to the clergymen

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PERSONS

The appearance of the Rev. Dr. Oscar T. Olson before the congregation attending the Home Mission anniversary meetings in Kingsway Hall, London, during a recent visit, was described in *The Methodist Recorder* as "a masterly address revealing a wealth of penetrating thought." He spoke of having written many letters to the men and women of his parish who were serving in England. "My son, in the navy, after the days of Okinawa," he said, "had fellowship with some of your padres. He wrote: 'They have got something, Dad, these English Methodists. When I am out of the service I want to spend a year in England.' "

The Rev. Jack R. McMichael, executive secretary of the Methodist Federation for Social Service, participated recently in the coast-to-coast Mutual Broadcasting System "The American Forum of the Air." The subject under discussion by a five man panel was "What position should we take on the Spanish question?" In his address, Mr. McMichael branded as hypocrisy the policy of our government which at the same time it asks the people of Spain to get rid of Franco, continues to give diplomatic and economic support to the government.

The Rev. Ralph W. Sockman of New York delivered four inspirational hour addresses at the Illinois Annual Conference, held at the campus of MacMurray College, June 11-16. His subjects were: "Trustees of Tomorrow"; "Keepers of a Divine Secret"; "Some Needed Reconversions"; and "Some Answers to Atoms."

The Rev. W. Randolph Thornton, pastor of First Methodist Church, Concord, N. H., and Mrs. Thornton announce the birth of a daughter, Cheryl Lee, born on June 6th at Margaret Pillsbury Hospital, Concord.

Dickinson's New President

Dr. William W. Edel, now a captain in the Chaplain's Corps, U. S. Navy, will become Dickinson College's 22nd president in September. He is a graduate of Dickinson and Boston University School of Theology.

The Rev. George R. Wolverton, who has been for three and one half years pastor at Lebanon and Grantham, N. H., was granted sabbatical leave at the recent session of the New Hampshire Conference. For the present Mr. and Mrs. Wolverton are living at their summer home at East Lempster, N. H.

Dr. Walter L. Nathan, author of ZIONS HERALD's monthly "Religion in Art" column, has been appointed instructor in German and psychology at Bradford Junior College, Haverhill, Mass., for the next year. Dr. Nathan, an educator who was driven from Germany in 1933 because of his opposition to Hitler's policies, has been on the faculties of Blue Hill College, Western Maryland, Johns Hopkins and Boston Universities. During the war he served with the Office of Strategic Services of the U. S. Army.

The Rev. Fred M. Sellers, president of the Staten Island Federation of Churches died of a heart attack in his home on June 10th. He had been pastor of the Westerleigh Church since December, 1937. Previously he served the Shavertown, Pa., Methodist Church, and still earlier had held pastorates in Vermont and up-state New York.

The Laurel Park Assembly and Christian Life Institute will be held at Northampton, Mass., from August 17th to the 25th. Among the Sunday preachers will be the Rev. Henry I. Bailey and the editor of ZIONS HERALD. The week night preacher will be the Rev. Harold E. Lancaster of Cleveland, Ohio. A music festival under the direction of Mr. and Mrs. John T. Bone, will be the closing service on Sunday night. The Young People's Institute expects a full registration of nearly 200. The Rev. Horatio F. Robbins of West Springfield, will be dean and the Rev. Clarence F. Avey of Athol, principal.

The Rev. G. Albert Higgins, secretary of The New England Conference and pastor of First Methodist Church, Lynn, Mass., expects to return to his home the latter part of this week from New England Deaconess Hospital in Boston, where he has been a patient following a spinal operation. Mr. Higgins' condition is greatly improved.

The Rev. Nolan B. Harmon, Jr., of New York, book editor of The Methodist Church, gave an address before the Methodist Historical Society, Baltimore, Md., on May 19th: the baccalaureate address at Blackstone College, Blackstone, Va., on June 7th; and will preach morning and evening at the Summer Assembly at Lakeside, Ohio, June 30th. He has been the recipient this month of two honorary degrees: Litt.D. from American University, Washington, D. C., on June 8th, and Doctor of Humane Letters from Mt. Union College, Alliance, Ohio, on June 2nd.

The Rev. Dr. George A. Fallon, minister of Wesley Methodist Church in Worcester, Mass., will represent Methodism on Sunday, June 23rd, preaching on the CBS "Church of the Air." The Wesley choir will sing. We suggest that listeners check with their local CBS station to be sure of the time the program will be heard in their community.

The Rev. J. Bernard Gates, of Fairhaven, Mass., who has been ill for the past five months, has entered Rutland State Hospital for an estimated year's rest and treatment. Mrs. Gates and Nancy Ann will reside in East Weymouth during Mr. Gates' hospitalization.

Gregg Phifer, son of the Rev. Lyndon F. Phifer, editorial staff member of the Methodist Board of Education, and Mrs. Phifer, Nashville, Tenn., has accepted a position as assistant professor of speech at Baldwin-Wallace College, Berea, Ohio, for the school year of 1946-47. Mr. Phifer, a graduate of the College of the Pacific and the State University of Iowa, is studying at the latter institution this summer.

Mr. Robert B. Eleazer, Jr., was honored on Tuesday, May 21, 1946, by Good Samaritan Hospital, Lexington, Ky., as its new administrator. The banquet of recognition for Mr. and Mrs. Eleazer took place in the Student Union Building in the University of Kentucky. Four hundred people were in attendance. The occasion was one of unusual interest. Mr. W. M. Dunn, president of the Board of Trustees, presided. Dr. F. D. Rose, president of the Kentucky Conference Board of Hospitals and Homes served as toastmaster. The address for the evening was given by Dr. Karl P. Meister, executive secretary of the Board of Hospitals and Homes.

The Rev. Virginius Rudder Turner, for twenty-three years a missionary of The Methodist Church in Songdo and in Wonsan, Korea, died on May 6th, in Lynchburg, Va. Mr. Turner was born in Lunenburg Co., Va., on August 30th, 1878, and was educated at Randolph-Macon College. In 1912, while a member of the Virginia Annual Conference, he was named a missionary by the former Methodist Episcopal Church, South, and assigned to Korea. There he carried on a very effective evangelistic ministry, winning large numbers to Christianity and to membership in The Methodist Church. In 1935 he retired because of ill health, and was later transferred back to the Virginia Conference. In 1908 Mr. Turner was united in marriage to Miss Leila Ligon, who survives him. Five children also survive—one, the Rev. Archer R. Turner, was recently accepted by the Board of Missions for missionary service and will soon be assigned, probably to Korea.

DELAWARE, O.—Tom Hammerton, Youngstown, was named president of the Ohio Wesleyan University Friars' club for the coming year. The club is composed of Ohio Wesleyan students who plan to devote their careers to church work. Newly elected vice-president is Dorothy Wall, Maplewood, N. J., and secretary-treasurer is Ruth Foster, Ansonia, Conn. Walter Plummer, Frostberg, Md., was elected social chairman and Don Albasin, Bridgeport, was named deputations chairman.

Lieut. (j.g.) T. C. Osborne, son of the Rev. and Mrs. Clifford H. Osborne of Waterville, Me., recently returned from navy service in the Pacific and is at home pending his return to school.

Confer on Methodist Appointments

Photo

WBURGH, N. Y. (RNS)—Methodist op G. Bromley Oxnam and four district intendents study pastoral appointments the 350 churches in The Methodist rch's New York Conference during the annual meeting of the conference here. to right are: the Rev. A. G. Carroll, ston District; the Rev. Howard D. Mch, Poughkeepsie District; the Rev. C. d Lee, Newburgh District; Bishop Ox, and the Rev. Ralph M. Houston, New District.

llowing is the Sunday preaching schedat Ocean Grove, New Jersey:

7—a.m. and p.m.—Dr. Harry Denman, ecutive secretary Methodist Commission Evangelism.

14—a.m. and p.m.—Dr. E. G. Homghausen, of Princeton Seminary.

21—a.m. and p.m.—Bishop Arthur J. oore, Atlanta Area, Methodist Church.

28—a.m.—Dr. Milton Harold Nichols, hiladelphia Methodist Conference.

m.—Dr. Norman Vincent Peale, pastor, Marble Collegiate Church, New York.

gust 4—a.m.—Dr. O. F. Blackwelder, Luheran pastor, Washington, D. C.

.m.—The Salvation Army in charge.

gust 11—a.m. and p.m.—Dr. Wilber M. mith, of Chicago.

gust 18—a.m. and p.m.—Bishop Ralph Ward, China.

gust 25 and September 1—Camp Meeting reachers—Dr. J. Wallace Hamilton, Methdist pastor, Pasadena, Florida, and Dr. Hazen G. Werner, Drew Theological eminary.

tember 8—a.m.—Dr. F. A. DeMaris, paor, Little Silver, N. J.

.m.—Dr. A. C. Brady, district superintenlent, New Jersey Conference.

Miss Marian L. Spencer, daughter of Mrs. ncer and the late Dr. George H. Spencer, minent member of the New England nference, died at her home in Cambridge, ss., on June 5th. The funeral was held at gelow Chapel, Mt. Auburn Cemetery, on e 8th.

ATLANTA, GA.—Widespread collapse of the hite primary" and increasing use of the ballot by Negroes in Southern states has created no disorder and far less unfavorable comment than might have been expected. Of the reaction to this situation in Georgia, where Negroes participated in considerable numbers in recent primaries, the *Atlanta Journal* says editorially: "We have been very much impressed by comment made in recent weeks in rural Georgia newspapers concerning the actual participation of Negroes in local elections. . . . We take it as a hopeful sign that the question is being discussed frankly by fair-minded and practical rural editors in Georgia, and that they are speaking calmly and sensibly, in a matter in which violent language and demagoguery could do a world of mischief." A story on the same subject in the *Atlanta Constitution* states that "Georgians seem to be accepting Negro voting in the Democratic primary this summer without a great deal of excitement."

The Board of Education of the New York East Conference has made arrangements for a very active summer program. Camps for young people and adults will be held in various parts of the state. All young people who are entering 7th, 8th and 9th grades are welcome to Camp Clearview, Wallingford, Conn., June 22-June 29. This will be a Christian Adventure Camp, using the theme: "Thy Purpose for Thy World We Share." Quest Courses and Service Commissions will include experiences in recreation, study, fellowship and worship. The total cost for the week is $16.00.

NEW YORK—In response to Secretary of State Byrnes' request to be remembered by the American people in prayer, Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America urged the churches throughout the nation to offer prayers of intercession for the success of the Paris Conference of Foreign Ministers which convened Saturday, June 15th. "It is fitting and proper," the bishop declared, "that our ministers and congregations should pray that God will guide the Secretary of State to the end that our leaders shall be concerned less with the boundaries that divide, and more with the brotherhood that unites; less with the secrecy that enslaves, and more with the truth that frees; less with special privileges for the few, and more with justice for the many." In dealing with other phases of the peace settlements, the statement expressed the belief that "such territorial changes as may be defined in the peace treaties should conform to the natural long-term aspirations of the inhabitants."

Archbishop Spellman Attacks Bishop Oxnam

SPELLMAN'S CHARGE

"I believe in and practice tolerance," the Cardinal said, "for my religion teaches me to oppose even hatred with charity. But when reunions of large groups of religious leaders, with the pretext of representing 40,000,000 Americans, sow seeds of dissension and disunion, I feel it is my duty as an American and a Catholic to help defend our nation against such representations."

Criticizing the Protestant delegation's protest that Mr. Taylor's mission was "contrary to the historic principle of the separation of church and state," the Cardinal said that Mr. Taylor's designation was the eighth time an American representative had been named to the Vatican and was "no more against the American principle of separation of church and state than is the representation from this country to the Court of St. James, where the King is the head of both church and state."

Asserting that Mr. Roosevelt and Mr. Taylor both were Episcopalians and President Truman was a Baptist, and that Mr. Taylor was the President's personal representative rather than a Government representative, the Cardinal said "the separation of church and state in this country does not and never did mean opposition of hostility on the part of the state towards the church and its policies."

He said he did not claim to represent 25,000,000 American Catholics, but said he believed that "in fighting bigotry, untruth and dissention, I am a representative of the spirit of freedom, justice, tolerance and charity in which is grounded the life, the spirit and the hope of the United States of America."—*N. Y. Times.*

OXNAM'S REPLY

"It is to be regretted that a distinguished prelate should, in referring to fellow Christians, use such phrases as 'bigotry thrives on ignorance,' 'bigots lay foundations for falsehoods'; and ask 'is it the anti-Catholicism of unhooded Klansmen?'

"Cardinal Spellman knows the Roman Catholic Church does not believe in the separation of church and state. Protestants do so believe. We desire religious liberty for every Roman Catholic, every Jew, every Protestant.

"The respectful request for the termination of Mr. Taylor's appointment as a personal representative of the President to the Pope was made because Protestants believe it violates the American principle of separation of church and state.

"Is this to 'sabotage the general welfare,' and to 'incite domestic strife?' The Roman Catholic Church insists on being a church and a state. How can an American citizen be at once loyal to his own country and its president and also be loyal to another political state and its political rulers if the two states differ in international policy?

"Is it not better for a church to be a church and not try to be a church and a state? I, of course, do not question the personal patriotism of Cardinal Spellman or any Roman Catholic. Thousands have died to preserve our freedom. But I do want the fundamental issue of church and state brought out.

"Let us reveal the spirit of our Lord toward each other and in all matters of religious liberty, do unto others as we would be done by."

What's New in the Bible?

International Uniform Lesson for June 30.

Jesus' Friends Carry on His Work. Mark 16:15-16, 19-20; Luke 24:45-49; Acts 2:46-47; 5:42.

I. The work was Jesus' work. Luke 24:45-47.

The first thing to notice about the work that Jesus' disciples carried on is that it was truly His work, not theirs. The first disciples were Jews to a man, with all the Jewish pride of privilege. They were Galileans with no liking for Gentiles. When they were told to preach to all men the world over, it would have been natural for them to interpret the command as applying only to the members of their race, scattered as it was throughout the world. Indeed it is apparent that it was just this interpretation which at first they did put upon their Master's command. Only after a time and, in a way, in spite of themselves, did they step over the bounds which their inherited prejudices had drawn for them. But they found that the message they had was greater than they were, that it was carrying them along into ways which they had not foreseen, much less chosen. At times they were bewildered, but as they held up the crucified Christ they saw all men being drawn to Him. It was His doing and it was theirs to follow where He led.

Perhaps there is a lesson here for us. Should we not be more on our guard lest we allow our own circumstances, yes, and our own prejudices, to usurp the place of the living Christ and make the work we are doing not His but ours?

II. The workers and their qualifications. Luke 24:48; Acts 2:46-47.

The great qualification which these men possessed was their first-hand acquaintance with the things of which they spoke. They were witnesses. In a kind of manifesto to Christians, written as the age of the first apostles was coming to an end, one of them wrote *"that which we have seen and heard declare we unto you."* It was no theory, however ingenious; no mere idealistic hope, however beautiful; nothing they had learned in books or reasoned out in their minds, no matter how weighty the books or how keen the reasoning. It was a message of transforming the vitalizing contact with One Who had made all things new for them and could do the same great work for all men.

Always the great advances of Christianity have been led by men who were inspired by a living experience of a living Christ. Augustine, Francis of Assisi, Luther, Calvin, Wesley, were men of the burning heart. These disciples of old were the first of a goodly fellowship marching on from age to age, witnessing to the power of Christ to save to the uttermost them that draw near unto God through Him.

III. The power for the work. Luke 24:49.

It was a strange message which these men had to proclaim. To the world it sounded like the most impossible nonsense. When Paul spoke of the foolishness of the preaching, he was quoting words which were found on the lips of many a clever worldling. Yet that message remade the world. For it was preached with a strange force which exposed as mere surface glitter, meaningless and worthless, the pomp and circumstance which the world accepted as marks of power and wisdom.

Paul speaks of the argument which carried conviction to an ever widening circle as *"the demonstration of the Spirit."* As men listened their hearts and minds and consciences were stirred, not by the eloquence or learning of the preacher, but by a power which they recognized as the working of God Himself in their lives. By the foolishness of the preaching they were brought face to face with Christ as the power of God and the wisdom of God.

Without the power of the Spirit the church can do much by acting as any great human institution acts under skilled leadership. But she cannot reach and change the hearts of men. She cannot carry on the work of Jesus in bringing men back to their Father's house.

Asks Webber Surrender Credentials

Richmond, Va. (RNS)—Dr. George Reamey, editor of the Virginia *Method Advocate,* declared here that the Rev. Char C. Webber, newly-appointed "chaplain to ganized labor," should "surrender his c dentials as a Methodist minister" if he c tinues to hold office as president of the St CIO Council and director of the CIO's I litical Action Committee in this state.

Writing to Bishop G. Bromley Oxnam New York, who made the Webber appoi ment, Dr. Reamey declared that the lab chaplain's activities have proved "exce ingly embarrassing" to the Methodists Virginia.

"Methodists and members of other deno inations are raising questions relative to t appointment and to the precise nature Mr. Webber's duties, which some of us not find easy to answer," the editor of t Virginia Conference's official publicati wrote. "The confusion seems to root in t question as to whether Mr. Webber is fun tioning in the capacity of a clergyman trying to bring the church and labor to better understanding, each of the other, whether, as seems to be the case, he primarily a militant union leader who ha pens to be a minister.

"As president of the State CIO Coun and director of the CIO-PAC, his duties su gest not those of a chaplain but those of ar other union leader who might be placed the same position. . . . We do not feel th it is fair to give the impression that T Methodist Church is so militantly for labo including all of the extremes of some of i national leaders, that it is as opposed to i dustry as some extreme labor leaders are

Dr. Reamey told Bishop Oxnam that t embarrassment of Virginia Methodists is b ing further heightened by the fact that t PAC which Mr. Webber heads has com out strongly against the reelection of Senat Harry Flood Byrd, and that thus The Met odist Church is being placed in the "unfo tunate position of being partisan in the can paign."

"If Mr. Webber is to continue as the hea of a political organization and militantl active in local politics," Dr. Reamey co cluded, "he should surrender his credential as a Methodist minister. If he is unwillin to surrender these credentials, he should b required to confine his activities to the spi itual functions of his work and resign as th head of the CIO-PAC."

The Methodist editor released his lette after receiving what he termed a "not alto gether satisfactory" reply from Bishop Ox nam.

The controversy over the appointment o Mr. Webber to the labor post has been in creasing since the labor chaplain was refuse permission to speak to a Men's Bible class a Trinity Methodist Church, Smithfield, Va. on May 28th, when that community was i the midst of a heated fight over the CIO' attempts to organize a local plant. Thre days later the workers in the plant over whelmingly voted down the proposal t form a CIO union.

ıise "Labor Chaplain" Idea

ASHINGTON, D. C. (RNS)—Appointment ishop G. Bromley Oxnam of two min- of the New York East Conference of Methodist Church as "chaplains to or- zed labor" was praised here by two inent church leaders, Frederick E. Reis- executive secretary of the Washington ration of Churches, and Frederick vn Harris, chaplain of the U. S. Senate. ne "chaplains" are the Rev. Charles C. ber of Richmond, Va., and the Rev. on H. Cruickshank of Washington, C. Mr. Webber is a salaried official of Amalgamated Clothing Workers of erica, as well as director of the Virginia CIO and its Political Action Commit- Mr. Cruickshank is a social insurance yst for the AF of L.

r. Reissig declared that "such a step is ainly in the right direction and ought to encouraged. The churches must establish aison with labor and must make it a at to know labor. Labor, on the other d, ought to know the churches."

e said, however, he felt it would be bet- if such appointments could be made on interdenominational basis because "de- inational appointments might lead to a flict of interest and competition when e ought to be only cooperation."

r. Harris, who is pastor of the Foundry thodist Church, asserted that he is al- s "in favor of new links with all groups." I am in favor of a link between the rch and labor, just as I am in favor of ing the viewpoint of the Chamber of nmerce, or any organized group," Dr. rris declared.

This does not mean that the church ap- ves all that such groups do or say," he led. "It merely means that the church nts to sit in the other fellow's seat, wants listen to the voice of all men. We ought wear a path to labor, just as we ought to ar a path to every organized group."

ouncil Pleased at Assurance of Taylor Recall

Text of the statement adopted by the ex- tive committee follows:

"The Executive Committee of the Federal uncil of the Churches of Christ in Amer- has received with warm appreciation the oort of the delegation, headed by Bishop nam, which conferred with President uman on June 5th and conveyed to him united Protestant judgment that the pres- t arrangement under which the President the United States has a 'personal repre- ntative to His Holiness the Pope, with nk of ambassador,' is contrary to the funda- ental American principle of the separa- n of Church and State.

"The Executive Committee expresses great isfaction in the report of the delegation at they were given assurance that the ap- intment of Mr. Taylor was a temporary pedient to give the President the fullest portunity to make his contribution to the ace, that it might terminate at an early te, but would certainly terminate with the gning of the peace treaties."

Gainfully Employed Methodist Women

HELEN M. LOOMIS

Some five hundred gainfully employed women representing the Wesleyan Service Guild from Connecticut to California and Michigan to Mississippi, including women from all six jurisdictions of The Methodist Church, met in Columbus the weekend preceding the Methodist Women's Assembly, either as one of the three delegates from the conference, or as visitors.

This large attendance of women, who had to use vacation time or give up income in order to attend, indicates the importance which the employed women of The Methodist Church are giving to their responsibility to the church.

One guild member from the east lost over eighty dollars in salary, and one from a western state spent more than a hundred dollars to attend the weekend and assembly, saying that she would have to teach in summer school to make up the financial drain on her budget. Any number were compelled to find substitutes whom they would pay out of their own pockets to make possible the trip. Some were kept from coming because qualified substitutes could not be found.

As the editor of ZIONS HERALD pointed out in an editorial a few months ago, the proportion of employed women which was so greatly increased during the war years promises to remain very high in the years ahead. Methodists should realize with some pride that the united church provides one of the few denominational organizations designed to meet the needs of gainfuly employed women.

The vital place occupied by the guild in the local church was described at the last evening session of the Assembly by Dr. Marshall Reed, minister at Nardin Park Methodist Church, Detroit, at the program jointly sponsored by the Wesleyan Service Guild and the Committee on Status of Women. In his large city church of 2200 members, 37% of the women are employed, and eliminating from his figures those who are too young or too old to work, those who are employed make up 50% of the women of his church.

This observation and the testimony of employed women give him the conviction that the guild has ministered to employed women by providing inspiration, affording fellowship, and opening a channel for Christian service to women. The necessity for earning daily bread and butter makes impossible these things through experiences for an employed woman in any other medium. Dr. Reed's emphasis on the need for the guild's giving more attention to women industrial workers was in line with policy making of the guild as well as his conclusion that this field is the new frontier in the church.

In this field of labor and industry the guild has tried experiments in different parts of the country. During the war, for example, Miss Harriet Seibert, formerly director of religious education at Christ Church, New York City, was religious director for the WAC. Miss Seibert went into this work with the full backing and financial support of the guild. She was during that period considered by guild members as a missionary as much as are Mildred Anne Paine of Ai Kei Gakuen, Tokyo, Japan, Mabel Ruth Nowlin of the National Christian Education Council of China, and Lena Knapp, vice-directora of the Union Theological Seminary in Buenos Aires, Argentina. Much of Miss Seibert's experience has been made available as background material for planning future work with women in industry. In the WAC Miss Seibert came into first-hand relationship with those who, before enlisting, had been industrial workers, a group which during the past years has been generally neglected by the Protestant church. The guild has been long aware of need for reaching this group, but because of general neglect in the past, it has been difficult so far to bring any large number back into the church.

Miss Lena York, formerly with the Young Women's Christian Association, undertook under guild auspices to work with uprooted industrial women workers in Detroit, Mich. Miss Eleanor Neff, now associate secretary in the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service, New York City, did a similar piece of work in Richmond and in Chicago for the Wesleyan Service Guild. Miss Mildred

(Continued on page 598)

Industrial Chaplain Sees Strikes Abolished

Boston (RNS)—The day is coming when you'll never read the word "strikes" in newspaper headlines—when paralyzing shutdowns will be no more—and labor and management will jog quietly together in double harness.

A practical-minded man says so, a New England clergyman who as an industrial "trouble-shooter" during the war, helped to solve the social and economic problems of countless working men and women and to keep production high in the great shipyards and factories of Quincy, Mass.

The Rev. Chester J. Underhill, of Boston, who served the cause of both labor and management during World War II, in an unusual industrial post created by the Massachusetts Council of Churches, believes that the present conflict between labor and management will some day be only a memory.

It will pass away, he is confident, because the unbearable pressure of industrial conflict will force both sides to accept the only way out—the ethical solution of their differences. Religion and ethics must come into industry, he said, as it has into law and medicine and into other important fields of human activity.

Mr. Underhill became an "industrial chaplain" when public-spirited citizens of Quincy—in an effort to keep wartime production unhampered by absenteeism or labor-management friction—sought from the Massachusetts Council of Churches an expert in human relations. The Boston minister was appointed by the Council not only to aid the workers in their personal problems, but to help smooth out relations between labor and management.

Sometimes functioning in union headquarters outside the gates of the Fore River Shipyard, sometimes visiting executive offices, and regularly making calls at the homes of workers who sought his help, the "industrial chaplain" came to obtain an intimate knowledge of the problems of the worker and his boss.

His success in reducing absenteeism and in gaining the confidence of both labor and management made his work known in industrial centers throughout the country.

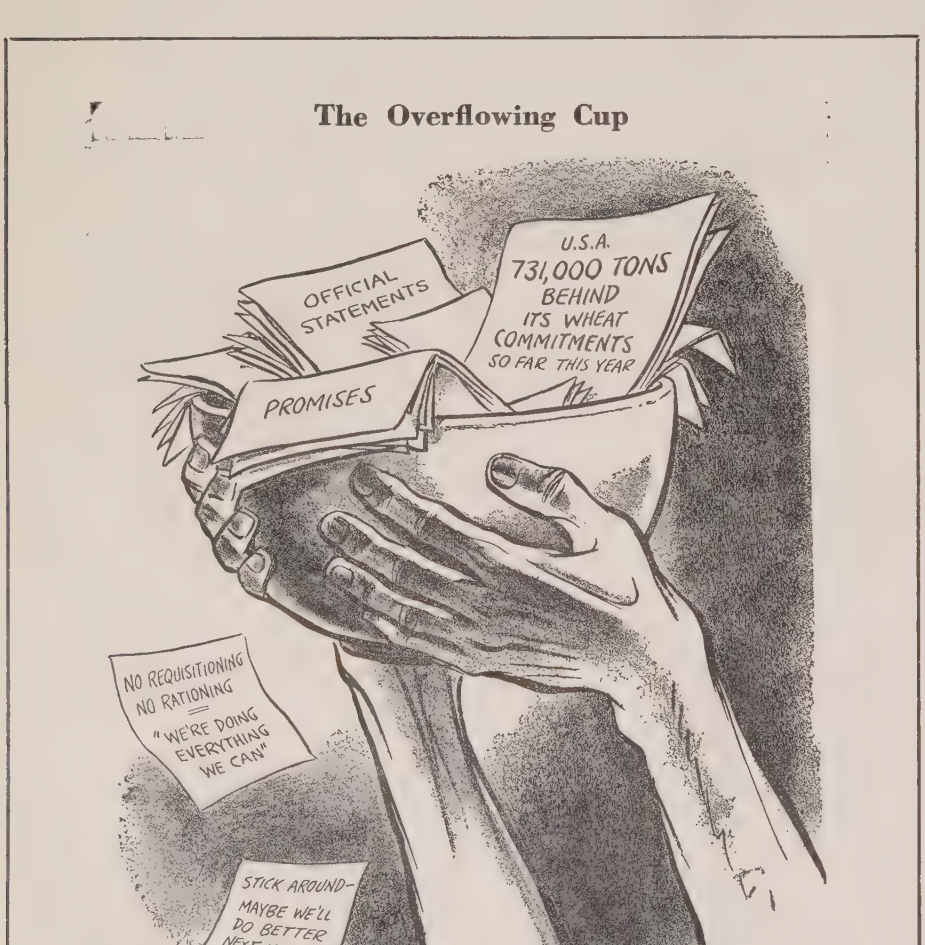
"There's a third party which generally, has not yet been invited to sit down at the negotiation table," Mr. Underhill pointed out. "That third party represents not labor, management or government, but the disintereste citizen expressing the ethical and religiou point of view.

"This observer must be strictly undenom national. He must have no strings tied t him. Perhaps labor and management migh jointly pay his salary—but he cannot be tie to either side. His usefulness to either woul end immediately if he were. He must be o the level—completely sincere and realisti used to people and speaking their languag Labor has demonstrated its willingness t work with someone like that."

Today's industrial power-battle stems fror one great cause, Mr. Underhill believes Technological development far ahead c man's present ethical capacity to deal with i wisely. The struggle will subside when me realize that skill and cooperation can creat enough for all.

When will that be? In the not-too-far dis tant future, he said.

"A hundred years have seen unbelievabl social progress—it won't take a century fo the present fevers of industry to abate."



Seminary Students and Labor

Reports Include Active Participation in Strikes, Voluntary Organizing, Legislative Campaigns, Meetings and Conferences, Lectures, Classes on Trade Union Techniques, Study on Labor and Political Movements

That the National Religion and Labor Foundation will play an increasingly important part in effecting a rapprochement between the world of religion and the world of labor is attested by the fact that its message and program are so warmly received in many of the leading theological schools in the United States.

A survey of the RLF Interseminary Division shows that the work of the foundation is now felt in 43 theological schools. Official locals are established in thirteen seminaries, and there are active unofficial cooperating groups in eleven others. Twenty-eight of the 43 schools have one or more faculty members who take an active interest and who think seriously about the relationship of theological education to future development in the field. Forty of the 43 schools have sent delegations to one or more interseminary conferences.

Personal interviews and correspondence with theological students now indicate that there is a restless minority of future religious leaders who somehow feel that the church is not at the center of the swift current of social and economic change and who fear that their present preparation for the ministry is inadequate for the testing times ahead.

Richard Hochstedler, president of the National Religion and Labor Foundation Local at Boston University School of Theology, has made a report which indicates a great variety of projects. The local sponsored lectures by trade unionists, political party representatives, and government bureau representatives. The speakers were Joseph Salerno, president, Massachusetts Industrial Union Council; Caleb Smith, professor of economics at Harvard; Francis Curran, chairman, Massachusetts Labor Relations Commission; and Lewis Schultz, organizer, Proletarian Party.

First Year in Puerto Rico

Harold M. Hilliard

first view of Puerto Rico came when ped from the Pan-American Clipper at an Juan airport, for we came to Puerto during the war and the windows were ed in the plane before we sighted land. Cuba, Haiti and Santo Domingo, to Rico seemed very rugged and mountus—an impression that grew with trips igh the island over winding mountain s that take you within a few miles from evel to more than 2,000 feet altitude.

ne next impression was the large number eople on an island 35 miles wide by 100 s long; over 2,000,000! This was quite eable after years in the Southwest ce there are five people to the square —Puerto Rico has more than 600 to the re mile. A Puerto Rican said a few days "On this island, you never get out of n." Even in open country you see many, y people, and you are constantly comto rows of houses and a tiny store, even on the sides of the mountains.

was hard for me to understand, at first, the houses were built without doors or dows, but after a "winter" with a low of degrees, one can understand. That is, e are openings for doors and windows, no glass in the windows, and in many nes the doors are open all day.

lthough many of the homes are very able, yet it is amazing to see how clean well dressed the people are, even though home may be a tiny hut with very little niture.

here is great eagerness on the part of Puerto Ricans to learn. Leaflets and ts scattered along the highway are eagpicked up by men and women as well children. It is almost impossible to keep preachers and lay workers supplied with ristian literature—the demand is so great.

nother impression that the new comer n gets is that this is a Spanish speaking ntry—even after half a century under the nerican flag. Many high school pupils say t they can read English, but that they er speak it. The lesson will be in Eng, but the class discussion and explanation the teacher is generally in Spanish. Out of San Juan, I hear almost no English ken. Continental newspapers in English me by plane and boat, but there is no Eng newspaper published in the island.

n recent years, much has been published the States regarding Puerto Rico that gives ly part of the picture—and to those of who live here, there is a very definite contion that the worst part has been told and tured. In the mind of many, Americans luded, there is the firm belief that much this has been written with the very fixed rpose of giving Puerto Rico a bad name. o much has been written by people who ve spent from two days to two weeks in island. This is especially true of some pular magazines. You don't get acquainted th Puerto Rico or the Puerto Ricans in at short time!

There is much dissatisfaction over the pocal status of Puerto Rico. The large maity of the people with whom I have talked all over the island want statehood, although the Independence Party, while lacking in numbers, is very active. But what the "Independentistas" are asking is really "divorce with alimony." Puerto Rico would be unable to support one-half of its present population —and its population is increasing at the rate of 40,000 a year! Puerto Rico is in a better condition than her Caribbean neighbors because the United States has poured millions of dollars into the island during the past half-century.

It is estimated that 75 per cent of the population of Puerto Rico live outside the larger cities and towns. Thousands of these are "jibaros" (countrymen) who live high in the mountain in tiny huts. The jibaros are a friendly people, alert and anxious to learn. They have been sadly neglected in their isolated communities. Someone has said: "The only thrills the jibaro knows are sex and liquor, so you can't blame him if he has sixteen children, and gets drunk every Saturday night." The jibaro needs schools for his children, and he needs the Gospel of our Lord Jesus Christ.

School Children

After a year in the island, visiting all sections and talking with the people, I am fully convinced that Puerto Rico's greatest need is spiritual. Our people need the simple Gospel message of salvation to turn them from sin to a vital Christian experience and daily communion with God through His word, and the fellowship of prayer. I have never seen a people more eager for the Bible. It is amazing how many homes I find without the Bible after fifty years of Christian Missions in the island. We could use thousands of Spanish New Testaments and Gospel portions in working these people.

We need a very definite program that will reach all of life. Last week I visited a community of 18,000 to 20,000 people. Our Methodist church was well filled at the Sunday school hour. Our attention was drawn at once to a very large and well behaved class of young people. We were told: "These young people have no recreational life. For recreation they walk the streets." The church must care for these young people and give them Christian leadership and recreation if they are to be kept from the night clubs and saloons. This church is asking for Boy Scout and Girl Scout Troops. As a member of the Boy Scout Council in Puerto Rico, I know what a task we have to find and train leadership for the thousands of Puerto Rican boys who want to be "Ninos Escuchas" (Boy Scouts). The problem is perhaps greater for the Girl Scouts.

We are hoping to open kindergartens in many of our Methodist churches. The Woman's Division of Christian Service is working in half a dozen churches, but we need three times that number. With over half of the Puerto Rican children of school age not receiving adequate instruction, we are being urged to open schools up to the fourth grade to help meet the growing need for more schools. Many parents are especially interested in a Christian influence for their children—even when the parents are not Protestants. Many people feel that one of the greatest needs of the island is a boys' school from the first grade through high school. Such a school should be definitely Christian, and should send out young men who have a vital Christian experience and a passion to help their own people. Not only the Methodists, but other Evangelical churches as well, face a serious shortage of consecrated and trained workers. Anglos who come in the right spirit and with the desire to serve would be welcomed. But they would have to speak Spanish, or be ready to learn it as rapidly ts possible. And there is no place here for the American who has a superior attitude, and who sees only the poverty and ignorance of the poorer class, in the light of the best that he knew in the North.

I have been told: "Puerto Rico is neither Spanish nor Anglo—it is Puerto Rico." The Puerto Rican loves his island and his people more than anything else in the world. In spite of its great problems, its crowded streets, and neglected communities—it is his Puerto Rico and he is unhappy anywhere else in the world.

To this island of great problems and unspeakable beauty—this "overcrowded paradise" with its political unrest and economic uncertainty—the church must bring its ministry of preaching, teaching, healing and daily living. It is truly "a great door," but it will not always stay open.

Indiana Methodists Bar Property to Klansmen

Indianapolis, Ind. (RNS)—The Northwest Indiana Conference of The Methodist Church has protested against the re-emergence of the Ku Klux Klan.

A resolution instructed all Methodists to refuse aid to Klansmen or to rent or sell any property which might be used for Klan purposes.

More Negro Children Coming to Vermont

A. Ritchie Low

Minister, Federated Church, Johnson, Vt.

"The thing I like about what you people are doing up in Vermont about race relations," writes a fellow pastor, "is that you are doing something practical. Too often does the church make talk a substitute for action." He was referring to the coming of the Negro children from Harlem to the hills of the Green Mountain State for a two week visit in white homes.

This will be the third year these boys and girls have been invited up our way. In 1944, seventy-nine came, last year over ninety, and we're expecting about the same number this summer. They arrive the second week in July.

Great interest has been created; many articles have been published and photos showing the Negro youngsters in the homes of their white hosts have appeared in *Life, Ebony,* and other magazines. I have a notion, between you and me, that this simple venture in race relations, has been publicized out of all proportion to its importance. Another thing: it has sometimes occurred to me that the comparatively big "fire" which this project has kindled indicates how little is being done to change the race relations picture; that is to say, other than by and through the old familiar channels.

People ask me a great many questions, how I happened to think out this plan, where the original idea came from, how it is actually working out in everyday practice and whether it has really done much good. There are also a lot of other questions people ask me; questions having to do with the set-up, where the boys and girls come from, who pays their fare to Vermont, how the homes are secured, whether anyone pays their fare to Vermont, how the homes are secured, whether anyone pays for their entertainment, and so forth.

I am greatly encouraged by these questions. They denote interest, and they indicate concern that something be done and soon. Let me repeat some and try my hand at answering them.

How old are these Negro children? Mostly between 9 and 12 years of age.

Do they come from poor homes or middle class homes? They are not "fresh air" youngsters, and come by and large from middle class surroundings.

Who pays their railroad fares to Vermont and back? This is taken care of by the Abyssinian Baptist Church in Harlem, of which the Rev. A. Clayton Powell, Jr., is pastor. He is also a member of Congress.

Does anyone come with the children? Yes, two women accompany them on the train; they travel in a special coach. Mrs. Laura B. Thomas and Mrs. Anna Newsome also stay in Vermont during the two week period. Then there are also counsellors; older young people who keep an eye on the boys and girls in their area.

Who selects the children? This is done by a committee headed by Mrs. Thomas. She is one of the social workers at Abyssinian Church. We leave the choosing to those in New York who are familiar with the children, their background, adaptability, etc. They've done a very good job, too.

Do the white hostesses in Vermont get paid for entertaining? No. It is all free and done voluntarily.

How are the homes selected? News stories appear in the state press, pastors read announcements from their pulpits, friends speak to other friends about taking children and in this way enough hostesses are heard from to make the project a success. We have not found it necessary, in a small state like Vermont, to go into details and investigate each home. Ours is a sort of enlarged neighborhood, we know one another pretty well, and while this probably wouldn't work in a large state, it works with us and meets our needs. Another thing. It helps keep the plan simple, easy to operate.

Any trouble between children and hostesses? None serious. The children are just ordinary children, as good and as bad as your own, but nothing unusual has happened up to now.

Do the Negro youngsters get along well with the white boys and girls in the homes in which they stay and in the communities where they are entertained? Yes, quite well. *Time* magazine sent a reporter to Vermont to look into this very angle. She went here and there, saw this one and that one, expecting something to turn the spot light on. Said one Methodist pastor's life: "If my own children behave as well away from home be satisfied." Another told the reporter: ". own youngsters have learned a thing or t from these city children."

What they learned was this. It is alw right to begin meals by thanking God the food. This family, sitting down for t first meal after the little Negro girl's arriv blithely began to eat. They'd omitted return thanks. Not so the visitor from H lem. "Haven't you forgotten something she asked. They couldn't think of what might be. Finally they caught on and bowed their heads while Dad said grace. was said every day after that. One minist hearing about this, facetiously remarked th maybe he ought to have some Negro ch dren come to his parish!

When is the next group of children fro Harlem coming to Vermont? They're co ing the second week in July. They'll st two weeks. Any reader who lives in o state who'd like to invite one or two shou send his or her name to me. Some m want girls; others prefer boys. You ha your choice.

Have any other states taken up with th Vermont plan to create good-will betwe the two races? Yes. Illinois has, also Co necticut and New Hampshire. This summe Maine is to make a beginning under the au pices of the State Council of Churches Portland. Children going to Maine will b from St. Mark's Congregational Church Roxbury, Boston, and from an Episcop parish in Cambridge, Mass. The young vis tors usually represent different denomination No division is drawn there. Our own grou in Vermont has included a few Roma Catholics.

If a group of country ministers wanted t do something in their own areaa, in othe states, how would they go about it? Let small group of rural pastors get together an talk the opportunity over. When they'v agreed that a beginning should be made, th group should next determine how many eac pastor will be responsible for. Assumin twelve clergymen are present and each say he will find places in his community for fiv children, there you have the foundation lai sure and strong. The rest is comparativel easy.

Where are some of us going to get th Negro children to invite?

That was our problem in Vermont. W solved it by getting in touch with an Abys sinian parish in New York. In Massachu setts there are numerous Negro churches i many sections. In Rhode Island there i Providence to fall back on; in Connecticu there are the larger places; Hartford, New Haven, and New London.

There is nothing complicated about th Vermont plan. It is easy, simple, inexpensive You don't need a long list of committees you don't need a lot of money (I had neithe committees nor money, but just went ahea on my own). What is needed is faith, cour age, and a determination to make a start Begin moderately, acquire experience, de velop leadership in others, get them to carr some of the burden and the rest will tak care of itself. It has with us. It will wit you. And now, friends, let's get going!

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The Homemaker's Corner

Mrs. Harry A. Burnham

Porch Politics

.way from political headquarters, away m propaganda and publicity, are to be nd groups of informed, intelligent citi- s who are meeting daily to discuss town, e and national affairs. Just now, and nt along to November, 1948, these groups l exert a political influence of good or ill tent to political aspirants.

Take our village for example; when the res are done, the supper dishes washed l trees are throwing long shadows across ns and street, callers begin to gather on village porches.

At the end of the street, almost out of the age proper, is the dignified Colonial porch Judge Harkness' house. It is reached by o flights of steps, one from the sidewalk the top of the terrace, the other from the race to the floor of the porch.

Here, on summer evenings, the judge sits, oking down as during the day he looks wn from his judicial bench.

The judge knows everyone in town; all e family skeletons walk with him. From e deacon of the church to the derelict from e other side of the track they all listen to m and respect his judgment.

The judge's terraces melt into a sloping wn which loses itself at the level of the eet, where one finds more democratic rches. There are narrow ones running ong the ells of houses. In the vernacular of e village these are "stoops."

The politics dispensed on stoops has to with actual expenditures rather than with atistics; with a man's inherent independence nd a sort of mind-your-own-business gov- nment which applies to one's own back rd, whether parochical, national or inter- ational.

By all architectural laws for porches, Silas ray's shed is not a porch at all. It is, how- ver, more orthodox in philosophy than in rchitecture.

Every evening in summer, Silas may be en sitting with several friends at the wide pening of his shed porch, in a big old rock- ng-chair which has been bolted, screwed nd patched to accommodate several genera- ons of Grays.

Silas and his friends have some deep- ooted convictions about religion in politics. They cling to the old-fashioned idea that e ten commandments still make a pretty ood political platform.

A bit removed from those who are doing he talking on the store porch sits a man whose eyes have the appearance of holding n their depths unspeakable memories. He ays very little. He carries an empty sleeve nd a very full heart. When he returned rom driving an ambulance over shell-torn ields he believed that wars had ended. He ad done his bitter best to make that true. When he marks his ballot he feels that he oes it with the blood of his buddies whom e tried so futilely to save. Politics mean omething to that man.

And so they discuss politics and candidates on our village porches, and on other porches like them all across the country.

When the clock in the church steeple strikes nine the lights in our houses begin to disappear. Chairs are tipped, seats in, against the sides of houses. Boltless doors are gently closed, and the porches are left alone in tree-hung silences, with stars and the birds; the breezes and the moon.

Gardens are sweet and well-ordered. Clematis weaves its royal purple with white-starred jasmine.

As shadows of overhanging clouds flit noiselessly back and forth in the moonlight, it is easy to believe that ghosts of other visitors comfort each other with the faith they hold in the simpler organization of human beings, and speak of the day when little towns, with their fraternity of porches, shall lead the world out of confusion into lanes of pleasantness and paths of peace.

Dedham Pastor Turns in His Sword

Delaware, Ohio—Ohio Wesleyan University has a famous Samurai sword as a reminder of World War II, and one of its graduates, Col. Percy M. Hickcox, who presented the 250 year old Japanese war weapon to President H. J. Burgstahler, has a host of memories which are woven around the glistening steel blade. So many, in fact, that it is the central theme of a book he is writing.

Col. Hickcox served as division chaplain of the 81st or "Wildcat" Division for almost five years, traveling with the division from its early days of formation back in 1941, on through to Tokyo with the occupation troops. So he has a story to tell. He is doing it in his volume based on a chaplain's experiences in the occupation armies and it is to be called "Mine Eyes Have Seen," which he hopes to complete this summer.

Col. Hickcox went directly to the army in World War I from the campus at Ohio Wesleyan, so this is his second war. It is only natural that he thought of his alma mater when he was looking for a resting place for the famous Samurai sword that was in the family of Admiral Oye, of the Japanese navy, for 2½ centuries. "The sword," Dr. Burgstahler said, "will be placed in the museum in Slocum library and serve as a reminder of the horrors of the war—and as a silent reminder to all of us to do everything in our power to guard against a recurrence."

The sword he obtained at Hachinohe air base, where Admiral Oye surrendered his Japanese troops to American troops. The Samurai sword is made by the best Jap swordsmiths and was carried only by high-ranking officers.

Col. Hickcox, who was a Methodist minister in the New England Conference before the war, preached at Northampton, Mass. He has now returned to New England and was appointed to St. John's Methodist Church in Dedham, Mass., at the recent session of the New England Conference.

Memories of Hawaii, Guadalcanal, the Western Caroline Islands, Okinawa, and Leyte are mingled with his experiences in the occupation army in Japan. In the fall of 1945, Col. Hickcox moved into Japan with his Division troops, being stationed in northern Honshu Island at Amori. He found the three Christian churches in the city burned to the ground, but that residents were keenly interested in resuming services. He started services in a Buddhist temple without heat and in three feet of snow and had 2000 people in his first congregation. During his stay there he was able to get Christian church services resumed and on the way to recovery. "The Japanese are sincere in their desire to return to normalcy," he commented. "The pluck of the Japanese in getting down to business has to be admired. It is a slow process, but they are hopeful. The great need is food and nothing will give them confidence in a peaceful future more than the easing of starvation and suffering that exists. The Japanese must be encouraged—but carefully watched," he thinks. "They are alert and keen and must be kept under close surveillance."

While Col. Hickcox was stationed at Amori, he was invited to Tokyo by General MacArthur and his visit with the general meant more than a Bronze Star citation he has. "He had invited me as a former pastor of the Methodist Church in Chicopee Falls, Mass., site of the MacArthur homestead and because of a relationship by marriage in our families," Col. Hickcox said. The MacArthur home in Chicopee Falls has now been made a memorial. Col. Hickcox has also been awarded a commendation ribbon for occupation work with the Japanese.

Miscellaneous Advertisements

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Interior Brazil "Wide Open" to Evangelicals

W. W. Reid

"The more I see of the interior of this vast Republic of Brazil, the more convinced I become that it is wide open to evangelical missions," says the Rev. Ernest O'Neal, of Saucier, Miss., newly-appointed Methodist missionary to Vitoria, Espirito Santo, Brazil.

"In the coastal cities the Roman Catholic Church is well established, and although we now have some strong urban churches of which we can be proud, still, as a rule, our work in these centers makes progress slow and difficult. But in the broad rural reaches of the hinterland we face an almost overwhelming opportunity.

"This conviction has been cumulative and has been formed by first-hand observation of our work in the interior. It has been greatly strengthened by the following recent experiences: the sight of 2,000 people standing in the public square in Governador Valadares listening intently while Charles Clay preached the Gospel over a loud-speaker system that carried his voice to almost every part of this fast-growing frontier town; a host of hands reaching hungrily for copies of the Gospels long after we have given out the last one; splendid rural young people in increasing numbers who are saying, 'Here we are! Take us and train us and send us out into the endless white fields to work and to serve the church of Christ'; scores of rural people who will walk 25 miles in a single day to attend one of our meetings with hearts hungering to hear the Gospel preached; congregations that continue their spirited hymn singing until midnight and at times until daybreak. These are a few of the things I have seen and heard in recent weeks that lead me to believe that the evangelical movement has a future in this land and perhaps a glorious future. . . .

"We were happy over our appointment to Colatina in the northern part of the State of Espirito Santo, to start a new work and to establish a rural institute for training Brazilian youth and lay-workers for rural church leadership. It is just this sort of thing that we were hoping to be able to do. I have made two trips to Colatina and spent several days there making contacts, hunting for a house and meeting hall, and looking for a suitable location for the institute. It appears that there are great possibilities for our work there. The Baptists already have a sizeable congregation and are showing a fine friendly spirit, cooperating in a number of ways in helping us to get established.

"Colatina is a thriving, growing town of about 5,000, the gateway to the valley of the Rio Doce, and the commercial center for the surrounding rural region of 75 miles to the north, east, and south. It has a beautiful bridge spanning the river which is almost a mile wide at this point, which opens up a great rural region to the north. Needless to say, I am enamoured with Colatina. The Methodist Church of Brazil, it appears to me, has made no mistake in selecting it as the seat for an expanding rural work."

The Four Verbs of Life

(Continued from page 584)

tithed so strictly, but that "they say and do not!" The commendation for those in the parable of the talents was not, "Well said!", but "Well done!"

Some of us need to learn that lesson. We have much to say about the devotional life and about prayer, but unless the devotional life leads to devoted service, unless prayer is followed by practice, even these "spiritual" things can become merely ways of escape from responsibility. We need not only to "dignify the day with deeds" but to dignify life with deeds. As John Drinkwater writes in "A Prayer":

> Knowledge we ask not—knowledge thou hast lent;
> But Lord, the will—there lies our bitter need.
> Give us to build above the deep intent
> The deed, the deed!

To Give

The third verb of life is the verb "to give." Here is another verb that Jesus used in the imperative: "Sell all that thou hast and give to the poor"; "Freely ye have received, freely give"; "Give to him that asketh of thee"; "Give alms of such things as ye have"; "Give, and it shall be given you; good measure, pressed down, shaken together, running over!"

How we try to escape from that imperative! We explain it, we modify it, we emasculate it, until we have made of it a verb of 'innocuous desuetude'. When will we learn that the first half of the word 'miserable' is 'miser'? Jesus made it plain in the parable of the talents that to hoard is to lose. Rousseau meant the same thing when he said: "Every man goes down to death bearing in his clutched hands only that which he has given away."

It was said of a man who left a small town in Maine to establish a great publishing business and accumulate forty million dollars that "he died with a handful of ashes in his grasp." Whether we have forty million, or forty thousand, or just forty, Jesus insists that the verb "to give" is one of life's imperatives.

To Love

But the fourth verb is the greatest of all. It is the verb with which the three greatest commandments begin: Thou shalt love the Lord thy God. Love thy neighbor. Love your enemies. The greatest verb of life is the verb "to love."

Gilbert and Sullivan put a big question into a light opera: "What is life without love?" Paul the Apostle gives the answer in that great passage in First Corinthians, 13: Nothing! According to Paul, knowledge, faith, philanthropy, sacrifice, are worth nothing at all unless they spring from love. According to Robert Browning, a God without love would be worth less than a worm!

The world needs to learn the meaning of this verb. We have been too blind to see its truth, too selfish to put it into our vocabulary. Psychologists, dealing with problems of personality, tell us that one sure way to destroy ourselves, to wreck our homes, destroy our peace of mind, is to cling to resentments and harbor our hatreds. W your emotions and see what happens to when you allow jealousy, anger, hatre dominate you, and you will find the p

The same is true of mankind and world. There is only one answer to th omic bomb. We must learn to love other or we will destroy each other.

To love is the greatest imperative of li

Victory in Massachusett

(Continued from page 585)

who were among its chosen spokesmen: Rev. John S. Sexton, Archbishop Cushi representative and editor of *The Pilot,* asked the committee to report out the immediately, as further discussion c "only add heat, but no light"; the Emory S. Bucke, editor of Zions Her who reviewed the bill and showed tha was "foolproof"; and the Rev. R. E. Sto of St. Paul's A.M.E. Church in Cambri who asked pointedly why members of party, the Republican Party, were opp to the bill, and when the Speaker of House attempted to deny the charge, sin remarked, "I only go by how they vote."

Everyone, the hundreds of people who tended meetings, joined in delegati worked for the bill, is richer for the exp ence. People discovered what prejudice re means and the methods that its advoc employ. They learned to replace a pas "tolerance" with understanding and res as they worked closely with members groups with which they had had little c tact previously. Participating in a peop lobby brought many individuals face to f for the first time, with their legislators with a realization of their responsibili regarding the men who make the laws their state—responsibilities regarding the e tions and the need of watching and in encing their legislators after election c The victory of FEPC in Massachus brought with it an understanding of power that lies in the hands of the citize and the obligation not to let that pov atrophy in disuse. And this understand should have even broader and deeper cor quences than the passage of any single b

Bits of Fun

A big man is usually a little man w makes use of an opportunity.—*Watchm Examiner.*

"I tell you I can see good in everythin
"Is that so? Can you see good in a fog
—*Watchman-Examiner.*

A tramp knocked on the door of an E lish inn called "George and the Drago The landlady opened the door and the tra asked her for something to eat.

"No!" she growled, slamming the door his face.

The tramp knocked again, and again landlady opened the door.

"Now," he said, "let me talk to Georg
—*Watchman-Examiner*

Church Revives Sports Program

npleting its second year of operation the active direction of the Rev. E. rd Simms, associate minister at Broad- Methodist Church, Baltimore, Md., an al objective has featured basketball ies there.

a recent article in the *Baltimore Sun,* is S. Whittie writes:

ith the help of several sports leaders he advice of Harry Moore, athletic con- t, Mr. Simms and his workers place main emphasis on the teaching of the mentals and the finer points of the . In view is the idea of sending the to the various high schools experienced nowledge of the various games and for outstanding roles.

reditable in its purpose and certainly ly needed in the neighborhood, there is one requirement necessary for partici- n in the program, according to Mr. ns. If he wishes to benefit from the ses- which are held from Monday through day, the boy must go to church on lay and show proof of it. Mr. Simms n't care which church he goes to either, ng as he goes.

uilt from a humble beginning, the pro- n now accommodates more than 125 and each is in attendance every week ged in playing and learning basketball, ng and wrestling.

The latter two sports were recently added he slate, which included both baseball football, in season. The doors of the ch's gymnasium are thrown open each from 5 in the afternoon until 10 at t, and two classes in workshop twice a k supplement the program for the non- etically inclined.

While the new ring sports are progres- under the leadership of Elmer Slater Joseph Mielnicki, basketball, with An- ny J. Stass in command, predominates the k. With most of the other youngsters aged in learning the sport, three teams activated in the program.

Emphasizing the nonsectarian aspect of program is the Apache Club, a group cagers from 6 to 12 years of age. They all Catholic boys who came to Mr. Simms l asked permission to use the gym. Not y has the space and time been provided instruction as well.

The third team is in the same age bracket the Apaches. This is the church's own 2 five, which is currently sporting a rec- l of two wins and two losses and one tied five games.

Shortly after being attached to the church October of 1944, Mr. Simms began at ce to revive the boys' program that had sed over a number of years. Starting out th exactly four boys, Mr. Simms had arly 100 in attendance before the winter son ended.

They may not win any championships publicize the Broadway church's program, t Mr. Simms believes he is on the right ck with his boys.

The athletic program is heartily endorsed Dr. John S. German, senior pastor of the urch for many years.

"In addition to the athletic program we also have craft classes and Boy Scouts," says Mr. Simms.

"For the girls, two sewing classes meet each Tuesday night. These classes are for girls 6 to 10 and 11 to 13 years of age. There is a recreation program for girls but not nearly as complete as the one for boys. We have a large Girl Scout Troop and a waiting list of youngsters who want to join the Brownies.

"On Wednesday evening of each week two schools of religious education are held for the junior and primary children. This is a new activity and is progressing very nicely.

"The library is open to the children of the neighborhood on Monday and Thursday. Plans are made for it to be open each day of the week during the coming fall and winter.

"Junior, intermediate and senior choirs are organized.

"In addition to this children's program, an unusual men's club that is primarily concerned with the children's work exists and supports the work not only financially but morally as well.

"The W.S.C.S. meets twice each month. Even though Broadway is termed a missionary church, the W.S.C.S. gave the next largest sum for missions outside our church of any church in our district.

"Our church also houses the chapel services for the Goodwill Industries."

A Christian Looks at the Jewish Problem

(Continued from page 581)

without number have been placed in the way of the Jews. There have been more than a dozen commissions in years past and not one has helped to solve the dilemma.

One evening last August I went with a half dozen friends to the home of Lady Reading in London. There we heard from the lips of Jewish chaplains and Red Cross workers the story of the tragic plight of European Jewry as they had witnessed it on their visits to the concentration camps. We were horror-stricken at the lack of conscience among Christians, especially among Christian statesmen who did little to alleviate this tragedy. As we left with heavy hearts, Lady Reading came to me and said, "Take a message for me to my American friends, won't you?" This I gladly consented to do. And then this Jewish gentlewoman, one of the loveliest and most consecrated women in all Britain, said to me with tears in her eyes: "Tell my friends in America it depends on them. Tell them that we Jews across the sea have this to say to them: 'You can break our bodies, but for God's sake don't break our hearts!' "

I fear we are still breaking hearts as well as bodies.

* * *

My mind is haunted by the thought of Jews behind the barbed wire of concentration camps even to this very hour, Jews who reproach us and say: "I no longer fear for myself. I fear for you. I fear for the soul of Western civilization."

I am haunted by the Jews who, when the Kaddish prayer was uttered during the High Holy Days, arose in vast congregations in all the liberated capitols of Europe and gave forth a mighty wail and lamentation because there was not a single one who had not lost scores of loved ones.

All my hours, both waking and sleeping, are haunted by the realization that we have not kept our promises and that even today in an enlightened age the Jew still suffers and that as Lord Byron said:

> The dove hath her nest, the fox his cave,
> Mankind a home, Israel but the grave.

As Christians bethink themselves about the plight of European Jewry, as they seek to defend democracy here at home and to develop it here and everywhere in the world, they should be mindful of their sins of omission and their sins of commission. They should remember the aims for which millions gave their lives in this war. They would do well to repeat to themselves the words of a sermon delivered by Lt. Roland B. Gittelsohn, Jewish chaplain of the Fifth Marine Division. When Chaplain Gittelsohn helped dedicate the cemetery on bloody, windswept Iwo Jima, he said:

> Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet. . . . Now they lie here silently in this sacred soil, and we gather to consecrate this earth to their memory. . . .
>
> Here lie officers and men, Negroes and whites, rich men and poor. . . . Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy.
>
> Any man among us the living who . . . lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery. . . .

Don't Hide Your Candles

Graham R. Hodges

"Don't hide your candles in the closet—send them abroad" is the request from our church relief centers. Many millions of families in Europe and Asia have no lighting whatsoever in their homes. The countless candles and candle stubs lying around in American churches and homes, with their decorative value gone, would be a godsend to our neighbors overseas. Try to imagine what a blessing just one candle would be to a mother with a sick child.

Gather up your candles and stubs and send them prepaid to the nearest United Church Service Center at the following addresses: 236 Beacon St., Boston 16, Mass.; 101 Pine St., Dayton 2, Ohio; 1735 S. Vandeventer Street, St. Louis, Mo.; 18 Warren St., New York 7, New York; New Windsor, Md. They will be shipped abroad without delay.

Social Ethics and World Peace

A significant report adopted by the New England Conference of The Methodist Church.

1. This report is made under circumstances of surpassing significance. We are living in the Year One of the Atomic Age. The discovery of the secret of atomic energy and its application to military weapons has introduced a new era in history, with implications of the most sweeping and dangerous sort. Prospects of evil for the Atomic Age far outweigh those of good. It has become axiomatic that atomic secrets cannot long be kept, nor can there be any defense against surprise attack with atomic bombs. Mankind now possesses the capacity for utter destruction.

2. In view of the terrifying implications of this new age, one truth is certain: we must help to create a new moral order, and we must learn to think in new ways. Old moralities, traditional concepts, the usual and accepted modes of behavior, must be superseded. Our generation can be saved only by an acceleration of moral progress, and the adventurous adoption of new ways of life far beyond that of any age that has preceded us. We must be moral pioneers as never before in history. And this in the shortest possible time! We must change or perish. We submit the following suggestions for change in the contemporary social order.

(A) A New International System Must be Achieved

3. Our enemies have been crushed. We stand, if the aims of the past war meant anything, in a world of friends and allies. We face the coveted opportunity to rebuild the world in cooperative effort with those of the same professed ideals as ourselves. This opportunity, the most priceless in history, calls for a radically new and a basically different approach. A new international morality calls for the following:

a. The establishment of a genuine federal world government, which shall derive its powers from the peoples of the world.

b. Nations must accept the principle of limitation of national sovereignty, and renounce the right of unilateral action, where such action trespasses upon the rights of others.

c. The abolition, in all nations, of the repressive system of conscription and compulsory peacetime training for military service.

d. Immediate and progressive universal disarmament, within a definite time limit.

e. The institution of a reign of law so fair and so just that it will command the loyalty of all peoples, and the acceptance by all nations of this international judicial structure as the basis for their relationships with each other.

f. The immediate recall of all spies and paid agents (so-called intelligence service) on the part of all nations, and the establishment of an inspection service to be administered only under direction of and responsible to the existing international community.

g. Immediate cessation of the manufacture of atomic bombs. Those now in existence should be dismantled, and the basic information concerning them be placed in the hands of an international atomic energy supervisory commission.

h. The widest possible exchange of students, scientists, musicians, between nations, this activity to be subsidized by funds saved by the abolition of armaments and mass preparation for war.

4. In general, concepts of good-will and mutual responsibility should replace the older and still currently prevailing concepts of power and conflict among nations. Especially do we deplore the sensational and wasteful character of the coming atomic bomb test, and urge that the materials to be used in it be saved and diverted to world reconstruction.

(B) A Stronger and More Effective Democracy Must be Built in the United States

5. Labor and capital are still dealing with each other as mutual enemies. Conflict and violence are used by both sides. A new approach to the tensions between labor and employer calls for a frank admission of their mutual dependence upon each other, their joint responsibility to the vast public, and the acknowledgment that all will suffer if there is not an all-round fairness and basic friendliness in reciprocal relations. For labor: a living wage to the level of the necessities of American standards; a voice in the company policy where it affects the worker's employment and livelihood; an adequate income for retirement and old age. For employer: an honest day's work for a day's pay; uninterrupted production; a reasonable spirit of cooperation.

6. A thriving democracy demands cordial and equal relations between the varied segments of race and religion that comprise our America. We call attention to the potential dangers of prejudice and discrimination. Anti-Semitism and all forms of prejudice based on accidents of color or national background are a sin against God the Father. They have no place in American democracy. In order that vast sections of our population be not continually denied the opportunity to earn a livelihood because of their color, creed, national origin or race, we urge our ministers and churches to support measures for the establishment of a permanent Fair Employment Practices Commission for the nation, and likewise for the State of Massachusetts.

(C) A New Center for Our Common L

7. A new order in national and inte tional life must find its vitality and endu qualities in an increasing devotion to h religion and an allegiance to God. For reason we deprecate the growth of a sec spirit in our national life, and protest stro against the persistent attempts on the of commercialized sport and other form public amusement to promote their use the Sabbath Day. And this not merely cause indulging in such pastimes interf with the worship and religious educatio programs of the churches, but by destroy reverence for the Sabbath, such conduct gets in the individual disrespect for law order, and leads to an unwholesome di gard for those necessary disciplines wh promote and sustain public good.

8. Continual agitation for lotteries is dence of an undermining of sound econo principles. All the more is it necessary guard the church against all forms gambling and games of chance, unless church is to lose all influence for ideal le ership.

9. It is recommended that the princip of this report be studied by preachers a laymen; and that our members take an tive part in expressing their Christian c victions by writing letters to responsible o cials in the Legislature and Congress.

C. F. Avey

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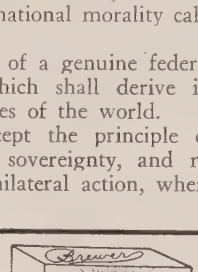

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Devotions

Mrs. Stuart J. Dewey

And God said, "Let the earth bring for grass, the herb yielding seed, and the fr tree yielding fruit after his kind, whose se is in itself upon the earth: And it was And God saw that it was good."

From the beginning to this very day m has been ever busy discovering the wond of God's creations—the wonder and t beauty of the things God gave to man—t things God looked upon and found to very good.

To those who work with seed there two very important seasons: the planti time and the harvest time—springtime a fall—the sowing time and the time of re ing.

Man eagerly awaits the lifting of winte blanket and the feel of the south wind— flash of blue wings in the woodland— first redbreast upon the lawn, the swelli of buds and the music of waters again ru ning free. Springtime! The lengthening the days, the warmth of the sun and smell of freshly turned earth. Springtime

And man sows that he may reap. So that he may have food—sows that he m enrich life with beauty—sows in faith for knows not the mystery of that evoluti through which his harvest comes.

Springtime! Planting Time! Seedtim

I paid a dime for a package of seeds,
And the clerk tossed them out with a f
"We've got 'em assorted for every ma needs,"
He said with a smile on his lips.

ies and poppies and asters and peas,
n cents a package, just pick as you please."

seeds are just dimes to the man in the store,
d the dimes are the things that he needs;
I've been to buy them in seasons before,
t I've thought of them merely as seeds;
it flashed through my mind as I took them this time,
ou have purchased a miracle here, for a dime."

've a dime's worth of power which no man can create,
u've a dime's worth of life in your hands,
ve a dime's worth of mystery, destiny, fate,
hich the wisest cannot understand.
is bright little package, now isn't it odd?
u've a dime's worth of something known only to God."

—*Author Unknown.*

'e sow! Then the first tender shoots. at a thrill! We cherish them and nour- them,—care for them faithfully that they grow strong and abundantly.

Harvest time! Bloom time! Gardens ow! Golden fields with grain heavy unto harvest. Beauty everywhere. The beauty God made and called it very good. The uty that God created to bring joy to the rt of man.

s ye sow, so shall ye reap. We sow trust- that God will send his showers and call the dormant life in seed and plant that may grow and yield its increase. To the rk of our hands God adds the power of and we rejoice in the harvest. We sow faith and heap abundantly.

Twenty-five years ago a very few with a ion of a glorious harvest, sowed in faith l prayerfully tended their sowing, nurs- it into hearty growth. Today their har- t is at hand and it is an abundant harvest! is church will continue to prosper as long those who love it continue to sow in faith l devotion. This church will continue to ld abundant harvests as long as God can k upon it and call it very good.

Those who sow in faith! Last March, en the Sunday school teachers met for ir annual dinner, they tried to express ir appreciation for the many, many years love and devotion which Miss Stearns has en to our Sunday School, our church and God. The token of love extended to her s just a symbol of the admiration in their arts.

She is a sower! A sower of love and de- tion which Miss Stearns has given to our nday school, our church and to God. The ken of love extended to her was just a mbol of the admiration in their hearts.

She is a sower! A sower of love! Her eds are the stories of Jesus and she plants em in the hearts and minds of little chil- en that they may know of Him and seek know more—that they may grow into diant Christian manhood and womanhood that they, too, may become sowers of good ed.

Springtime! Planting time! There is always a planting time. A kind word, a smile, a helping hand—these are seeds that everyone can sow.

Let us plant our seeds with the assurance that God will add his mysterious power so that they will grow. Let us lovingly tend our planting, knowing that God wills all things *good* to be *abundaant.*

This is God's world—the world he looked upon and found to be very good. This is our world, for he has given it into our keeping. Into your hands and mine God has placed His creation.

And I will make of them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

And the tree of the field shall yield her fruit and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord.

Let us pray—

Our Loving Heavenly Father, we thank Thee for all the good things which Thou hast created for us. We thank Thee that through the years this church has found favor in Thy sight and that Thou has blessed it.

If it be Thy will, continue to pour Thy showers of blessing on the work of our hands as we plant our seeds to the honor and glory of Thy name. Amen.

(*Presented by Mrs. Dewey, a member of the Belmont, Mass., Methodist Church, during the 25th anniversary celebration of the church.*)

MR. BIGGOTT

Mr. Biggott: "I hope I'm being rescued by a native-born American."

The Last Four Months as a Chaplain

JAMES V. CLAYPOOL

Chaplain Claypool, (Capt.), U.S.N.R., a member of the New England Southern Conference, is being released from the navy this month. On September 1st, he will become secretary for the Promotion of Bible Use, American Bible Society, New York City.

"May 2, 1946, Mr. Aw— G. Eh—, 196 E. Ep— St., Des Moines, Iowa, Dear Dad:—I am on my way right now for Norfolk, Va. I hope you aren't mad at me, because I just had to see Ro— S. Rw— again. With all my love, Your daughter, T—."

This penciled telegraph message was found rumpled up in the pocket of a cheap water-soaked girl's coat left in our chapel last Sunday. The pocket also revealed a pair of muddy white bobby socks, a compact, and a new bar of soap. That's all.

In the folds on the back of the telegraph blank was also scrawled:—"Dear Dad, Please could you send me $5.00. It is very urgent, because I have no money at all. Love, T—."

The coat has not been claimed, so we have no way of unraveling the skein of tangled threads that in this case probably lead to romance and tragedy.

An average of 130 personal interviews a month, interviews that are of meaningful and vital concern to the destiny of souls caught in the rip-tides of war's aftermath, is one reason why some chaplains eligible for release on the termination of hostilities have requested retention on active duty during demobilization months. Servicemen and their loved ones are confused and querulous in facing their return to normal existence as civilians.

Here's a young mother of two children who ran away at the age of sixteen to get married while the exciting and deceitful glamour of conflict was at its height. Her husband has divorced her—she did not understand the legal verbiage mailed to her and did not know that her husband was lost to her until after the decree had been granted. She still loves him—he is temporarily infatuated with a girl he used to go around with back home in high school, who also wants a divorce from her overseas lover—can't the chaplain do something for her?

He tries. He tries in his office. He tries aboard the man's ship. He tries with the bluejacket's executive officer. He tries in company with another chaplain. "I don't love her; I never have," is the laconic mumble. But the chaplain believes that his Lord wants him to keep on trying. He tries some more, and some more, and some more. Not a glimmer of hope lightens his attempts. But at long last the man comes to his saner self. He brings her to the chapel. He says he loves her and acts as though he does. They want to be remarried with a religious ceremony. (And they are still happy today. They each say so.)

Here's a couple; he's a son of a Methodist parsonage in Texas, she an Irish-Catholic from the Bronx—young, wholesome, clean, devout, and very much in love. Three hours of discussion fail to persuade them that everything outwardly which makes for a successful marriage is stacked against them. They have a ready answer for every objection. They believe their love will win out over all obstacles, including his return to graduate from college. The chaplain finally capitulates and marries them. She gives up her church, which she loves, and promises to send their children to Protestant Sunday school. And she keeps her word to write to the chaplain the first of every month and tell if they are getting along as hoped. She does—and they are, famously and wonderfully well!

"Philadelphia calling. Go ahead," says the phone operator. "Chaplain? I haven't heard from my son since he left home ten days ago. He's somewhere in Norfolk. Can't you find him and call me right back? I'm so afraid something has happened to him."

"Dr. Claypool? This is Florence. Do you remember when I went to your Sunday school in East Providence in 1932? Well, I want to get married. My sailor is flying up from Guantanamo. Can you do it?"

"Chaplain? We just identified the body of a sailor washed up in Hampton Roads. He was drowned early this winter. His folks out west are too poor to come to the funeral. Will you please take charge and see that he gets a proper military burial?"

"Chaplain, we haven't had our last baby christened. Will you do it tomorrow morning? I'm getting discharged the next day."

Yes, such incidents are why some of us have carried on in the Navy during the disarmament period. This chaplain has never enjoyed any ministry any more gratifying than during the first four months of 1946. He has preached 32 Navy sermons to 16,647 Navy attendants in those thirteen weeks, administered Communion nine times to 1,224 worshipers, spoken 13 times to 1,784 civilians, delivered 19 indoctrination lectures to 6,025 recruits while in their first and most impressionable week in uniform, secured 43 professions of faith in Christ which have been followed through by the man's home church, held an Easter sunrise service where more people came than during the yar years (560), has performed 8 marriages, 5 baptisms, and held 3 funerals, and has distributed Testaments and devotional pamphlets by the hundreds.

Of 64 months' continuous duty as a navy chaplain, and although a fourth of them were spent in momentous combat operations, can you not see why a minister might be most glad that he did not miss the experiences of the last four of those months?

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Gainfully Employed Methodi Women

(Continued from page 589)

Anne Paine, repatriated after Japanese ternment, is now working with industr women in Detroit, and during the fi month of her work dealt with more th 1300 people. She is placing special empha on personal spiritual guidance with the ic that meeting the personal needs of an in vidual is prerequisite to the work the Gu can carry on over a long period as a grou

The genius of the organization of t Wesleyan Service Guild is that a place h been provided in The Methodist Church f the gainfully employed women of the chur and their friends who are employed, wheth their work be in the factory, shop, scho store, office, beauty parlor, or in any nu ber of professions. In the guild these wom may come together with common purpo to work for the good of the world. In t process of carrying out the world-wide pr gram of the guild these women are provid an opportunity for personal spiritual growt fellowship and personality growth. Such a tivities go a long way in meeting the co plex needs of women in this generatio Realization of purpose in living, with oppo tunities for carrying out this purpose in t everyday relationships of life, is provi most effective in the cases of many mode American women, both employed and u employed.

A guild president wrote at the close of t first year of the guild: "One of the mo thrilling things about this year's work is th these women have become interested in t work and have found a place of service i the church. Only a few of us had, prior this year, had any share in the work of t Woman's Society or the guild. The work entirely new to at least three-fourths of t group. Today we are almost three times a many in numbers as we were a year ag We are much better informed concernin the work. We are much more conscious o the needs of our mission fields. All of th indicates a far better year for next year. W should accomplish three or four times a much—we should be content with no les

"In planning our work for this next yea I should like for us to consider the wor of a great religious leader: 'If God is you partner, make your plans large.' "

The Wesleyan Service Guild is holding fiv weekend conferences in the Northeaster Jurisdiction, under the leadership of mem bers of the Guild Standing Committee, t which all members and their friends are we come:

Northfield, Mass.—July 6-7.
Silver Lake, N. Y.—July 6-7.
Jumonville, Pa.—July 20-21.
Newton-Hamilton, Pa.—July 20-21.
Pendle Hill, Wallingford, Pa.—August 31 September 2.

There will be a weekend conference a Mt. Sequoyah and at Lake Junaluska, held i connection with the schools of missions.

The first inter-jurisdiction guild weeken will be held August 3-4, at Gulfside, Wave land, Mississippi, with the Central, Soutl Central, and Southeastern Jurisdictions co operating.

BOOKS

"Our Country Is India"

This book is a message from youth on one of the world to youth on the other side. was compiled as an answer to the ques-, "What has young India to say to young erica?"

Rebecca Wells Loeffler, who assembled the ume, was a missionary in India from 1938 1944, with young people's work as one of chief interests and responsibilities. Her n writing adds much to the book, for she only ties the various contributions to-her and helps to interpret them, but nts a vivid background for them in a pter called "The Indian Scene."

One cannot read the book without gain- a clearer insight into India's problems d a renewed confidence that they can be ved, nor can one help catching from these ung writers their conviction that India has uture full of possibilities.

To watch the leaven of Christianity at rk in India is an inspiring experience, and deep Christian faith and commitment these young people will challenge the merican youth to whom the book is a essage. (The Friendship Press: New York. ice, $1, cloth; 60 cents, paper.)

"Tibetan Voices"

Robert B. Ekvall, an American missionary no has spent most of the past twenty-one ars in Tibet, has written this group of po-c monologues. In each of them he speaks a Tibetan—now taking the part of an lle monk," now of a "brave who nearly ed," and now of a "woman of the tent."

This poetry is fresh and genuine. To aders who are unaccustomed to looking at hristianiay except from within the Chris-an tradition, it brings an entirely new ex-rience—that of seeing one's faith through e eyes of those who view it from the out-de. Various reactions to Christianity are presented by the different characters: the miling scorn of the Lama, the wistful ques-oning of the "aged dweller of the tents," e glad rush of understanding and belief at comes to the Tebu woman. Simply as haracter studies, these poems are well worth ading. (Harper and Bros.: New York. rice, $1.50.)

"The Faith of an Unrepentant Liberal"

If A. Powell Davies delivers sermons as ffectively as he writes them, one can envy is two Unitarian congregations.

Mr. Davies is not only a master of literary yle, but a keen and vigorous thinker. He ecognizes clearly that the basic problem of ur day is spiritual. Yet the reader may gree with this diagnosis, and still feel that n adequate remedy is not prescribed. For nstance, Mr. Davies pictures mankind as waiting to be spiritually united, but one uestions whether his cherished "freedom" an unite men as satisfactorily as could a aith .

Throughout the book the negative element is stronger than the positive. "Throw out the religion of the past!" is the battle cry of this "unrepentant liberal," yet what he would set up in its place is never too clear.

These sermons provide good mental exercise, especially for the reader who considers himself a liberal, yet disagrees with Mr. Davies on numerous points. Such a reader may put down the book still convinced that there is another and valid variety of liberalism—a liberalism which finds a more dynamic motivation for service than in setting up "freedom" as its central goal; a liberalism whose very conception of freedom is not the cutting of all ties with the past, but the liberation from the ego which results from dedication of life to God; a liberalism which is less self-consciously and self-righteously liberal than Mr. Davies', and which counts its faith fully as important as its freedom. (The Beacon Press: Boston. Price, $1.25.)

The Roydon Apartments recently purchased by Asbury Methodist Church of Washington, D. C., at a cost of $200,000 to help ease the housing situation in Washington. It has 39 units and the only apartment house in Washington owned by Negroes, with switchboard service. It is six stories high and has elevator service. The Rev. Robert Moten Williams is the pastor.

"Wakaima and the Clay Man"

"Long, long ago there lived in Africa a rabbit who was called Wakaima." Thus begins the first in this collection of African stories, all of them genuine folklore belonging to the Baganda Tribe of East Africa. The stories are as old as the tribe itself, the authors explain, and no one knows who first told them. They are taught to each child just as they were to Ernest Kalibala, when he was between the ages of five and fifteen.

The book is a welcome addition to the library of folktales available for children.

Though these folktales are dedicated to "the children of America from whose racial inheritance these stories are taken," they are certain to win appreciation from children of any and every race. (By E. Balintuma and Mary Gould Davis. Longmans, Green and Co., Inc.: New York. Price, $2.)

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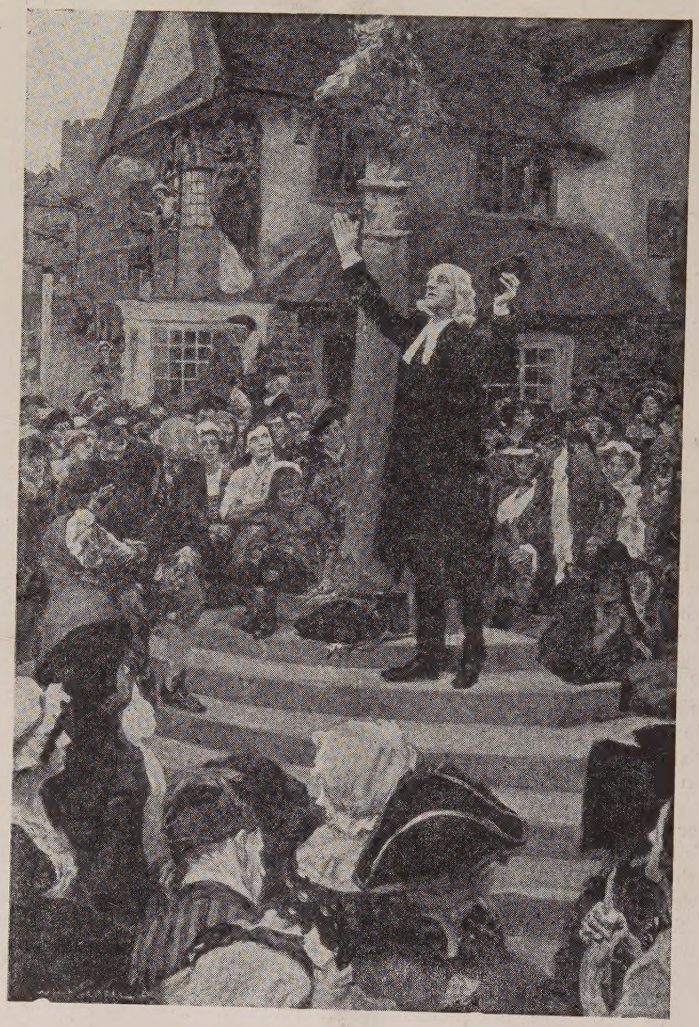
John Wesley's followers made a difference in the world because their warmed hearts guaranteed freedom



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